Expanding Our Closeness to God

GOD, THE SUBSTANCE OF ALL FORM

CITADEL PRESS

Joel S. Goldsmith

Author of BEYOND WORDS AND THOUGHTS

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GOD, THE SUBSTANCE OF ALL FORM

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Infinite Way Letters 1954
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Infinite Way Letters 1958
Infinite Way Letters 1959

Joel S. Goldsmith

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Except the Lord build the house, they labour in vain that build it.

PSALM 127

Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding; it acknowledges only the leadership of the Christ; it has no ritual or rule but the divine, impersonal universal Love; no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of spiritual brotherhood. The only restraint is the discipline of Soul, therefore we know liberty without licence; we are a united universe without physical limits; a divine service to God without ceremony or creed. The illumined walk without fear—by Grace.

THE INFINITE WAY

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Chapter I

INDIVIDUAL UNFOLDMENT OF CONSCIOUSNESS

THE primary mission of The Infinite Way is inner unfoldment, the revelation of truth from within our own being. The written word is the least important part of this work ; that which is not written or spoken is the greater teaching.

Human teachers are but temporary helps on the way. Only from within comes the illumination which makes it possible for some to heal and to be able to teach that "the kingdom of God is within you"[1] and that you are the fulfillment of God. The real teacher receives inspiration and illumination and is able to impart these only because he has the realization that "I can of mine own self do nothing[2] . . . the Father that dwelleth in me, he doeth the works."[3] Therefore, this "Father within" comes as an impersonal Presence to awaken the receptive thought to the divinity of the individual. "And they shall be all taught of God."[4]

[1] Luke 17:21 [2] John 5:30 [3] John 14:10 [4] John 6:45

Author's Note: The material contained in *God, the Substance of All Form* was originally given to the Victoria Park Closed Class held in Los Angeles, California, and has been circulated in manuscript form since 1949. This new edition has been edited and completely revised.

My conscious oneness with God makes me one with all those who are able to receive the Word at this level of consciousness. Your conscious oneness with God makes you receptive and responsive to all truth. Wherever there is a receptive thought, God speaks. Wherever spiritual being is manifested, God is present. Since God manifests and expresses Its own being as you, you are as infinite as God—not just a little portion of God. God does not divide Itself, but manifests, expresses, reveals, unfolds, and discloses Itself *as* you and *as* me. It is a state of Christ-consciousness in which God speaks, God moves, God acts.

When I speak or write about the letter of truth, that is the least part of the activity which is going on in my consciousness. Always, as a teacher of truth, my consciousness is alert and awake and transcends anything concerning the letter of truth which I might impart. That Consciousness, which is the divinity of my being, is also the divinity of your being; it is the divine Consciousness of you and is arousing you to an awareness of Its own divine qualities, nature, and character.

Following the Spiritual Path

Those of you who in some degree have been able to receive the light and who have received

a measure of unfoldment and inner revelation will recognize that because of that experience you will never again be quite the same. From that moment on, it is as if you had touched an infinite Center of wisdom and knowledge, an infinite Presence which guides, guards, directs, protects, maintains, and sustains. Those of you who are on this path who have not yet had this experience, however, will have it, because has it not been written, "Ye have not chosen me, but I have chosen you"?[1] God has brought you to this place of unfoldment and will not suffer you to stray from the path until you have received your illumination.

Following the spiritual path, however, calls for perseverance because this is not an easy way—this is not an easy path. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."[2] There are trials on this path, many trials. It is not a path of roses without thorns. You may wonder why, after God has made Himself evident in your experience, you ever have an ache or a pain, a trouble or a woe. But I can testify that some of our greatest trials come after we have embarked upon this path, and that it is these very trials which force us out of our physical sense of existence into the spiritual consciousness of life and form.

[1] John 15:16 [2] Matthew 7:14

The spiritual path is a path of service. We are not only "servants of the Lord," but we are servants to others on this path. In this work, we will not find the world waiting to serve us, but we shall find rather that we are the servants. The Master taught this lesson of service and humility when he washed the feet of his disciples. While we, in this age, are not called upon to perform our servanthood in that manner, we do serve in many other ways. Those who know men and women who have received illumination recognize that their life is one of devotion, not only to God, but to those who come to them for help, to those seeking healing or enlightenment.

The Infinite Way and Other Teachings

Each one of us has sought an understanding of God through some particular form of study. Whatever the religious organization or teaching was, it acted as a stepping stone for us to go higher in the understanding of the teaching of the Master. Even though sometimes differences between The Infinite Way and other approaches to truth are pointed out, it must always be remembered that this is done without any sense of criticism or judgment. There can be no judgment of any of these—only love and honor for all of them. The same is true of

materia medica. Doctors and nurses are devoting their lives to helping humanity as they see it, and on the physical plane they are making progress, so we have only love and respect for them.

One of the great differences between this message and that of certain metaphysical teachings is that in The Infinite Way there is not some divine Mind or divine Love or divine Something or Other that is going to do anything for you. The Infinite Way teaches that God, the divine Consciousness of your being, is the law unto your being: It is the only law and it is a law of love. Another difference between this message and others is that we do not attribute any power to this thing which some people call "mortal mind." Many times you have heard the expression, "I wonder what mortal mind is going to do to me today." And it usually does!

At one time, it was taught and generally believed that there were mental causes for physical diseases, and about this same time, there were lists in circulation indicating that if you had rheumatism, it was caused by resentment; if you had cancer, it was caused by hate or jealousy; and if you had something else, it was caused by some other mental or emotional characteristic. Such teachings, however, we do not accept as true.

In human belief, no doubt some of this is true. Today even medical science claims that if you worry enough, you may develop an ulcer, and this is probably true on the purely human plane. However, this has nothing to do with the teaching of The Infinite Way, in which teaching, disease not only has no cause, but actually there is no law of disease.

There is nothing whatsoever that is doing anything to us. No, it is some universal belief, which at the moment, through ignorance, we are accepting. Through ignorance, we accept the universal belief in a selfhood apart from God. What we have to do is not to examine our own thought to see what wrong thinking we have been doing, but rather see to what extent we are accepting universal beliefs and realize that all universal beliefs are mesmeric suggestions and that our mind, the one and only mind there is, cannot be used as an instrument to mesmerize or to be mesmerized. Thus we withdraw power from that false sense and gain the consciousness of one Power and one Presence.

There is but one *I*,[1] or Ego, one Consciousness, whether It is appearing as you or as me, and this is another vital point on which we differ from some of the current teachings. The Infinite Way teaches that you are not effect,

[1] Wherever "I" appears in italics, the reference is to God.

idea, manifestation, or reflection : You are Consciousness appearing. "I am the light of the world[1]. . . I am the way, the truth, and the life."[2] There is only one *I*. Whether that *I* appears as you or as me, it is the same *I*.

The Infinite Way, a Way of Life

This message is called The Infinite Way. It is a name which means nothing to anyone in the world except to those who are familiar with this teaching, those who know that The Infinite Way is really a way of life which leads to the unfoldment of their own consciousness. That is what The Infinite Way is, a way of life which acknowledges God to be infinite consciousness, and the work of the aspirants on this way is to bring themselves into conformity with it. In order to demonstrate the harmonies of life, we have to gain the consciousness of good.

In this teaching, we believe that effect does not constitute supply and that a physically healthy body does not constitute health. The spiritual way is to gain the consciousness of life and let it produce the supply and the health. This way is not a method of demonstrating either supply or health, but is a way to demonstrate the consciousness of the presence of God,

[1] John 8:12 [2] John 14:6

and *let* that Consciousness bring forth the supply and the health. Step by step our way is unfolded before us. We cannot always see the complete design, but as we take each successive step forward the completed picture is inevitably brought forth.

The Leavening Influence of Truth

Every metaphysical teaching has one great object—the attainment, in some measure, of the consciousness of God. Up to that point, The Infinite Way agrees with all metaphysical teaching, and there are many facets of that one goal in which they can meet in a common ground of agreement and understanding. All metaphysical teachings acknowledge the possibility of attaining heaven here and now. In all of them, whether or not their methods agree with our methods, an attempt is made to heal spiritually and to bring the activity of God into individual experience—in our bodies, in our business, and in our home life—and into world affairs.

In a brief period of time, the writings of The Infinite Way have been widely distributed and circulated throughout the world. When read with an open mind, they are being found acceptable not only to independent metaphysicians and those in organized metaphysical

movements, but to members of orthodox churches. In these writings, all those of spiritual intent are finding a common meeting ground. The truth of the message is leavening thought to the extent that bigotry, hatred, and fear of one another's religious beliefs are being broken down and dissolved. In the realization of God as Consciousness, the Consciousness of individual being, there cannot remain religious or racial prejudices, hatreds, fears, or bigotries. These only remain while there is the belief of a selfhood apart from God.

Whatever of truth is found in this message is really Truth voicing Itself and, ultimately, Its leavening influence will bring all together in the realization of the oneness of Consciousness. By this, I do not mean together in the sense of organization, but together in the opening of our own consciousness to the oneness of the teaching of truth, together in the sense meant by Jesus when he said to his disciples, "He that is not against us is on our part."[1] The metaphysicians of the world are trying to unify the world through the understanding of God as Omnipresence. The teachings of all of them stand upon the postulate that God is individual mind, God is individual life, God is individual Soul. Therefore, there should be no sense of division among them; there should be no

[1] Mark 9:40

feeling that one has more truth than another or that one is better than another. As long as there is a feeling of superiority or comparison, consciousness is not open to the oneness and universality of truth.

You will never find God in a book. If you want to find God, if you want to know God, you, yourself, must turn within and find Him "in the secret place." You can never see God, but you can become aware of God within your own being; you can realize and feel His presence. When your thought is on the external—the things that you can see, hear, taste, touch, or smell—you are missing the spiritual path, the infinite way, because you cannot see, hear, taste, touch, or smell the reality of being, God's creation.

The purpose of this writing and of all your study is not just to gain knowledge about truth. The letter pertaining to the truth of being is so simple that children can easily understand it. You will find that three-fourths of all you read about truth is forgotten when once that sense of God as Omnipresence becomes apparent. The purpose of your study is so to lift consciousness that this sense of Omnipresence is attained. When that is attained, healing work is done with a smile, not with strenuous thought-taking. Supply, wholeness, completeness—everything comes with just a

smile. It is a peculiar little smile, but it is God, and it knows the nothingness of that which appears as a human being. And, yet, it is all there is to individual identity. Make it your particular work to realize that the power, the quality, the quantity, and the reality are not in that which is formed, but are rather in the Principle or Soul or Consciousness which produces all form.

A "New Bottle"

"And no man putteth new wine into old bottles . . . but new wine must be put into new bottles."[1] We have to develop a whole "new bottle," a new state of consciousness, and we begin by giving up all material sense. This cannot be done in a moment: It is the work of a lifetime, because it involves a complete change of consciousness.

Do not try to put new wine into old bottles. Do not try to plant the seeds of this inspiration in thorny or rocky ground. If you do, they will be lost. The soil must be prepared; a spiritual consciousness must be developed. It takes much patience, and you must be willing to sit alone with yourself and ponder this idea of individual consciousness as the cause, law, and power of being. Can you see that the allness of God is

[1] Mark 2:22

appearing *as* you and that the allness of God is appearing *as* your neighbor? In proportion as you accept this truth, you are developing the Christ of your own consciousness, you are developing your awareness of the fullness of the Christ as your being. The development of the Christ leads to the awareness of the Presence, the consciousness of inner guidance, the awareness of an inner infinite Being, that which goes before you at all times, that which is conscious while you sleep. Then you realize how much greater than any human circumstance or condition is this awareness of the infinite nature of your own consciousness, which has always been at the center of your being, only awaiting recognition.

For this work, every word uttered by the Master should be learned and accepted as law. One passage alone could change your experience, but a whole new consciousness can be gained by taking every passage given by the Master-Christian and conscientiously utilizing it. More than any other prophet or seer, he has given the secret of spiritual living to the Western World. As an example, read the Master's teaching on the futility of anxious thought-taking:

> Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

And which of you with taking thought can add to his stature one cubit?

If ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

LUKE 12:22-32

Gain the consciousness that "your Father knoweth that ye have need of these things," so that every time you are tempted to take thought about next year's work, house, or food, you will be reminded that "it is your Father's good

pleasure to give you the kingdom." Ask yourself: "Am I living in this consciousness of 'taking no thought'?" Remind yourself of the Master's question: "Which of you by taking thought can add one cubit unto his stature?[1] . . . For my thoughts are not your thoughts."[2] God's thoughts are not your thoughts, so why take thought at all? Let us rather look out at this universe and understand that the divine Power that formed it maintains and sustains it. But do we do this? No, we set up a separate entity, a selfhood apart from God, which has to be cared for and catered to, and we devote a lifetime to earning a living for it.

Jesus said, "My kingdom is not of this world[3]. . . My peace I give unto you."[4] At no point was Jesus seeking his own demonstration: He was always living in the sense of giving, of being a transparency for good to the world. The Christ cannot enter the consciousness that is seeking for itself. God cannot be used for the purpose of increasing humanhood. Our mission in the world is to be a transparency for good. The "I" that is seeking something for itself is not the Son of God, because the Son is an heir of God and joint-heir with Christ, and the Son is ever aware that all that the Father hath is his. What then is there for the Son to seek?

[1] Matthew 6:27 [2] Isaiah 55:8 [3] John 18:36 [4] John 14:27

Infinity Pours Through Us

In building this new consciousness, we cannot seek anything, but we must begin to realize that we are "heirs of God, and joint-heirs with Christ,"[1] and therefore we are that place through which all of God is pouring. With this developed Christ-consciousness, we too can feed five thousand, or as many as come—feed them spiritually, and if necessary feed them materially, since the same Spirit, pouring through, appears as food. It is only a question of how much we limit God. Certainly, humanly, we cannot do the works, but God can. When it is rightly understood that we are the Christ, the very presence of God, not living from the standpoint of receiving anything, but from the standpoint of letting infinity pour through us, we shall find that we can feed the five thousand. The heavenly Father is our own consciousness, and He knoweth what things we have need of.

[1] Romans 8:17

Chapter II

BUILDING THE NEW CONSCIOUSNESS

MANY aspirants on the spiritual path experience inner unfoldment or revelation when they begin to gain some understanding of what meditation is. Meditation is our method of building a consciousness of truth, a new consciousness. Meditation is our mode of prayer. First, however, it must be understood that prayer is not what we say to God, but rather what God says to us. Because of the noise of the world, we do not hear the still small voice or receive the benefit of the Presence, and therefore, we must learn to be silent and receptive.

Learning to Meditate[1]

The purpose of meditation is to gain a conscious awareness of the presence of God—such a conscious awareness of our oneness with God that we may come into an actual realization of

[1] Since *God the Substance* was first written, two books of instruction in meditation by the author have been published: *The Art of Meditation* (New York: Harper and Brothers, 1956; London: George Allen and Unwin, Ltd., 1957) and *Practicing the Presence* (New York: Harper and Brothers, 1958; London: L. N. Fowler & Co., Ltd., 1956).

the truth of being. Although successful meditation requires silence and receptivity, never try to still the human mind; never try to stop thinking or attempt to blank out your thoughts. It cannot be done. When you begin to meditate and thoughts of an unruly nature come, let them come; do not be disturbed by them. They are world-thoughts, not yours. Take the attitude of sitting back and watching them. See them impersonally. Soon they will no longer disturb you, and you will be able to sit down and be at peace.

There are many schools of thought as to the proper method of approaching meditation, and for the beginner there probably should be some procedure or method outlined. If it is remembered that in meditation our whole attention is to be focused upon God and the things of God, it will readily be seen that in sitting down to meditate, it is wise for the body to be in a comfortable position so that the attention is not unconsciously drawn to the body. Always remember, though, that the posture assumed is not important, nor the method used. Any procedure adopted is only for the purpose of making it easier to hold the attention on God and to become consciously receptive to the infinite power of your own consciousness.

Be very patient in meditation and try to conquer any sense of unrest. No truth is going

to be given you from without which you do not already know, but the light presented on that truth from within your own Soul makes it applicable in your experience. Truth which seems to come from without is a ray of truth, but that ray imbued with your own consciousness becomes the "light of the world" to you and to all who come within range of it. "And I, if I be lifted up from the earth, will draw all men unto me."[1] Meditation, being a consciousness of the presence of God, can draw you and lift you to that place where you can apprehend the word of Truth in its inner significance. Be not impatient with your progress. You are learning a new mode of life and developing a whole new consciousness of existence.

A Conscious Experience

Meditation is a conscious experience. Those who have difficulty in meditating and sometimes fall asleep are not making it a conscious experience. Do not try to stop the thinking process in meditation. There is nothing wrong with thinking. As a matter of fact, it is a great help to begin meditation with some question or with some specific idea on which you wish light, and then, when you go into meditation, you could not possibly fall asleep. It may be

[1] John 12:32

that you are going into meditation to receive guidance for the day. In that case, you would take that question into your meditation, and whether you voice it or whether you think it, you would be consciously aware of the fact that you are in meditation for guidance and direction. You cannot go to sleep with a mind open and waiting for instruction.

In the same way, if your business or your husband's business has been uppermost in your mind before going into meditation, you will not go to sleep. You will be going into meditation with the idea of receiving an unfoldment from God, an unfoldment from the inner Wisdom locked within you. That Wisdom may give you a comforting sense of protection, or it may give your husband, your father, or your child an all-embracing protection.

You will not be sleepy or drowsy while meditating, if you realize that meditation is a conscious activity of your mind and Soul. It is not a lazy sitting-back and saying, "All right, God, go ahead." And that is what much of the meditation amounts to in which there is the temptation to go to sleep. The student drifts off into sleep while he is in meditation only because he does not realize that he should constantly be alert for some inner guidance, alert to hear the voice of God. He should go to his inner Self with attention focused on

some specific truth and then wait for God to reveal Himself: "Here I am, Father, alert and awake for Thy guidance."

Sleep as a Resting in Consciousness

In this work, I have found that the closer we come to the spiritual sense of existence, the less sleep we need. Speaking not only from my own experience but also from the experience of others working for any length of time on this path, it has been found almost an impossibility to sleep continuously for eight hours. It may be that we will sleep eight hours out of the twenty-four if we have the opportunity, but seldom is it possible to sleep for eight consecutive hours. After two or three hours, we awaken and are awake for a period in which some unfoldment comes, or a sense of peace or harmony, depending on how the period of wakefulness is treated. If this waking period is fought, however, and the effort is made to go back to sleep, it cannot be of much benefit; but if this wakefulness is accepted as an activity of divine Wisdom and there is a willingness and sufficient patience to let that Wisdom disclose and reveal Itself, it will be found that the waking hours in the middle of the night are the most beneficial ones of the entire twenty-four.

An interesting thing about this, too, is that when our waking in the middle of the night is the result of spiritual activity in consciousness, even though it leaves us with less sleep than we have been accustomed to having, it results in no tiredness the following day. I have watched this for many years and, from my own experience, as well as that of businessmen and women, housewives, and people from all walks of life, I know that as soon as this spiritual activity begins to result in wakeful periods at night, which are accepted joyfully as opportunities for the unfoldment of peace and harmony, the following day is filled with an awareness of the divine Spirit rather than with any sense of weariness.

Those who are on this path need very little sleep for any activity required of them. This is because it is possible to derive all the benefits of sleep while still awake. Sleep is really but a mild form of death, or unconsciousness; it is a loss of consciousness, and that is next door to death, itself, or at least only one step removed.

Sleep, however, from the standpoint of Spirit, is not a state of unconsciousness, but is a resting *in* consciousness. Thought is filled with Spirit, with spiritual awareness, with an actual sense of the Spirit of the Christ, and this causes a person to be wide awake, vital, alive, almost

electric. You see, what we are doing in this work is actually contacting the Spirit of the Christ, the Spirit which is God, and that makes a person vital and dynamic. Sleep has nothing to do with that aliveness, but rest—resting *in* consciousness—has a great deal to do with it. And that is how we can receive the full inflow of rest while we are awake.

Birth of the Christ in Individual Consciousness

Through the practice of meditation, we open our consciousness to the flow of Truth and we become the transparency for infinite good to the world. We lose the sense that we, as persons, can do anything, and we gain the understanding that the Christ, or Spirit of God, which lives as us does all things. It is the Spirit which produces, causes, animates, and permeates all form, all formation, and all creation. Spirit is the law unto all effect.

With us, then, it becomes necessary to gain the conscious awareness of the presence and power of God, acting and appearing as our individual consciousness, and to know that this consciousness is the law, substance, and reality of our universe, whether appearing as our body, our business, or our home. Where we have failed is in our lack of recognition of this truth, and our lack of recognition is because the human

mind rebels at this truth which annihilates the supposititious power which the mind has assumed.

From the standpoint that Christ is the revelation of the oneness of God and His creation, let us ponder the spiritual meaning of the scriptural record of the birth of Jesus. Jesus was born in a manger, probably the lowliest place on earth at that time. This manger can be interpreted as symbolic of the human mind, the lowest place in which the Christ can be born. When human thought is awakened to seek light, it is then that the reaching out is greatest, and it is probably then that the Christ is born in this "stable" of the human mind.

The babe, Jesus, was wrapped in swaddling clothes, and so it is with us, when the Christ is first born in the human mind. It is wrapped in the gentlest of truths; It is clothed in the simplest of thoughts upon which we can feed for our growth and unfoldment, until the danger of the "Herods" that would come and destroy It is past—until we have grown in understanding so that the questions and doubts of the world cannot overwhelm us. Always the human thought will endeavour to destroy the Christ.

Joseph and Mary carried their small son down into Egypt, where they kept him hidden until the danger that would destroy him was past. There is a great lesson of wisdom for us

in this. We, too, must hide this gentle Truth, not showing it forth in words but only in effect. We must not go around voicing it, but rather let it appear as it appeared to Jesus at the age of twelve, when he astounded the rabbis in the temple with his wisdom. It was not until twelve years after the birth of Jesus that the Christ became manifest in the child.

So, also, it was nine years after Paul's illumination before he went out to preach and teach. The newborn Christ must not be carried out into the highways and byways, but must be permitted to develop and "wax strong" in our consciousness, and then we shall see that it is unnecessary to proselyte. The world will always resist the teaching of oneness, omnipresence, and omnipotence, but when the presence of the Christ has been felt, we can then speak of It without fear of losing It.

It is better to keep this truth within our own being and let it become visible to the world through the results rather than to go out and preach it. It is surprising how the world senses what is going on without our speaking about it. The very Christ, the very Spirit of God, is manifest as the peace of our being, as the prosperity of our purse, and as the joy in our faces. It is then that the world recognizes that we have something, and it is then that the healing work takes place without "taking

thought"—"not by might, nor by power, but by my spirit,"[1] through the peace of mind that we have found.

It is through meditation that we develop a conscious awareness of the presence and power of God, and we feel that Presence with us all through our days and nights, guiding and protecting. The object of our work is the realization that "I and my Father are one,"[2] and that where I am, God is. When this realization is attained, it makes no difference what picture is presented:

There is a Presence and a Power instantly available to me. Where I am, God is; and therefore, the place whereon I stand is holy ground. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."[3] *Even though I make my bed in hell, this Presence is there. It may be trouble, sin, disease, lack or limitation. The nature of the picture makes no difference because my remembrance always is, "Thou art here," and consequently this is holy ground. Whither shall I flee from Thy presence since that* I *is God?*

[1] Zechariah 4:6 [2] John 10:30 [3] Psalms 139:7, 8

Chapter III

INDIVIDUAL CONSCIOUSNESS AS LAW

> Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:
>
> But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth.
>
> JEREMIAH 9:23, 24

THIS statement from Jeremiah can be carried out in practical experience. We are not to glory in the world of effect, whether that effect appears as person, place, circumstance, condition, or thing, because the substance, the reality, does not lie in any effect. The power and the glory, the substance and the reality, the cause and the law lie in the Spirit which produces all that appears to us as form, circumstance, or condition. We can enjoy and use the things of this world, but our faith and confidence must not be centered in the world or in the things of the world. Our faith and confidence must be

in the Spirit which produces, forms, and animates all that exists.

No Power Acts upon Us

The Infinite Way teaches that man is consciousness and that that very consciousness is the cause of body, business, and home. Many people believe that a discordant body, business, or home is due to a power outside of themselves, acting upon them. As long as we accept the belief that there is a power outside of us, just that long will we be seeking to get in touch with a good power to do something for us. If the belief is accepted that a law of time is acting upon our bodies and mentalities, our experience will be on that level. There is no power operating in our experience separate from our own consciousness, but as long as we believe that there is such a power and as long as we are trying to get in touch with it, we shall never contact it.

The world has been praying to God for things. It is no more sensible to pray to God for things than it is to pray to the principle of electricity to light your house. Rejoice not in the "things", but rejoice that you understand and know *Me*, the reality of being, your being and mine, and that you understand that Being to be God. Then you will see the uselessness of

praying to that which forms your own body, your own business, your own home. This is brought out in your experience, however, only in proportion to your recognition and realization that your own consciousness is the law and that there is no other reality outside of you:

I am life eternal. "I am the way, the truth, and the life[1] *. . . I and my Father are one."*[2] *All that the Father has is mine, since I am an heir of God and joint-heir with Christ. I and the Father are one, and that oneness constitutes the immortality, harmony, grace, joy, and abundance of my body and my Soul.*

"Before Abraham was, I am.[3] *. . . lo, I am with you alway, even unto the end of the world."*[4] *The divine Consciousness of my being formed me before I was born. It knew me before I was conceived. The reign of God, of Consciousness—that Consciousness which is my individual consciousness —is going on in my body and in my affairs now.*

The higher you go in the understanding of Consciousness as God, the greater transparency you are for the reign of God in your affairs. God is omnipresent, but it requires our conscious *feeling* of it to make it effective. Mere affirmations are useless because in them you are declaring a God separate and apart from yourself. You are seeing God as being "out there," instead of understanding life, truth, and love

[1] John 14:6 [2] John 10:30 [3] John 8:58 [4] Matthew 28:20

as the consciousness and law of your own being. Jesus referred to your Father and my Father:

> We have one Father, even God.[1] . . . Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father. . .[2] The kingdom of God is within you.[3] . . . Greater works than these shall he do.[4]

How could anyone do those "greater works" if the same Presence and Power were not manifested as his being?

No Power Separate from Consciousness

Spiritual healing is accomplished through divine silence, not through conscious thought-taking. When you are confronted with sin, disease, lack, or limitation, watch to see if you immediately begin to refute it mentally. If you do, your very denying of it is proof that in some way you believe it is true, and in the degree that you believe in it, you are the victim of it. When you really know the nature of error, it is not necessary to protest too much about it. We are too apt to go around declaring, "I am not sick." A rich man does not say, "I am not poor." When anyone goes around declaring that he is not sick, you can well believe that he is not feeling any too healthy and thinks to be made

[1] John 8:41 [2] John 14:9 [3] Luke 17:21 [4] John 14:12

whole by his declarations. In the same way, when you speak to someone about not feeling well and he responds with the cliché, "It is not true," he really does not have an inner awareness that it is not true, or he would not have to voice it. Error, being only a universal belief, is unreal in any form, and it is dispelled by the power of silence.

Denials and affirmations serve for a time until we can become receptive to the truth of being, but we should give up their use in our recognition that there cannot be God and error, and we are not going to be fooled by appearances. If we are to show forth Principle as substance, law, and cause, we must not accept the belief that there is a condition apart from God or an activity other than God's government of the universe. The right attitude is the realization of the impossibility of such a thing and the "Thank you, Father," that you do know the unreality of such a claim. The state of consciousness which does not hate or fear any appearance is the healing consciousness, and only such a consciousness can say, "What hinders you? Rise up and walk. There is no power apart from the consciousness of your own being."

At the pool of Bethesda, the crippled and diseased were waiting for a power separate and apart from themselves to come and act upon them, but had they realized that all power is

within their own being, they would have turned within to the power of their own consciousness, and with that realization they would have had no need of the pool. While we are believing that there is any power that is going to act on us separate from the power of our own consciousness, we, too, are at the pool of Bethesda, "waiting for the moving of the water," and we might also have to wait thirty-eight years, as some did, before one of enlightened consciousness comes along to bring us out of it.

It is not necessary to wait for complete liberation. It is necessary and important for us to get up and do all that is possible for us to do, even though it seems to be very little at the moment. We should continue striving to gain dominion, and thus gradually the shell of human belief will be broken—the belief that there is a power of evil somewhere that can act upon us. The only action there is, is mind-action. If, at the moment, we can only move a finger, then let us move that finger, realizing that the dominion and power are always in the Spirit of God, in Consciousness, never in effect. Maintaining this attitude of only one Power and that One not something separate from our own consciousness, we gradually come into this awareness: "I am the life, I am the truth, I am the power, itself."

Idolatry is the belief that there is power in

effect; it is a faith in that which has form, a faith that that which appears as an external thing has power of itself. The most important thing for you to know is that you are cause and not effect, that all of the Godhead appears *as* you. It is true that, in a material sense, you cannot have forty billion "alls," but in a spiritual sense, Allness can be multiplied throughout infinity. For example, an individual can be wholly honest and yet not deprive his neighbor of honesty. Anyone can be one hundred percent loyal, faithful, and true, and yet not deprive his neighbor of any part of these qualities. The allness of God is appearing individually as you and me—all the health, all the wealth, all the peace, all the dominion. What is true of you and me must be true of everyone. To be true, truth must be universal. Therefore, since life is God and God is your life and my life, it must be the life of all. The joys and fruits of this great truth, however, are brought into individual experience only in proportion to one's conscious realization of it, as the inner awareness of God, Life ever present, is developed.

No Power in Effect

As infinite individual consciousness, each one of us is a world unto himself, and each one has to find himself to be the law of life unto his own

being—the kingdom of his own being. Nothing exists separate from consciousness. The power is in the consciousness that produces the effect and not in the effect itself. It is only while we believe that the power is in the effect that we continue seeking the demonstration of things.

In 1948, a call came for me to go to Hawaii. The call for help was the apparent reason for making the trip, but as it developed that was but a decoy, because the help given was only a small part of the outcome. Among other things, the opportunity came to meet one of the Hawaiian chiefs, who told me about the difficulties his people experienced during the depression and how they met together to try to rediscover the principle underlying the demonstrations made by the early tribes.

One day when he was pondering this question, it unfolded to him that if he were in the water drowning and could reach up and catch hold of a raft, it would save him. Then he thought, "Suppose I reached up and caught hold of only a handful of leaves instead of a raft?" With that idea came the realization that the same Spirit which was in the raft was also in the leaves, and that the sustaining Spirit which would hold him up was neither the raft nor the leaves, but the Spirit, Itself.

If you understand this point, you will see that the power, the substance, and the life are

never in the effect as such, but always in the Spirit, Itself, the law which produces the effect. This is true of every effect. Once you see that supply is not in any effect, but is in the Spirit, you will have the secret of Jesus' multiplying of the loaves and fishes. Then you will see that the same sustaining Spirit is as much in the dollar bill as it is in the thousand dollar bill.

When John the Baptist was in prison, he began to wonder if the Master really were the Christ, and he sent to Jesus and asked him, "Art thou he that should come?"[1] to which Jesus replied:

> Go and shew John again those things which ye do hear and see:
>
> The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
>
> And blessed is he, whosoever shall not be offended in me.
>
> MATTHEW 11:4-6

If the principle that performs the miracles is not perceived, the real truth is lost, and if you do not perceive the principle that performs your healings, you will receive nothing but temporary relief. You must understand that it is not

[1] Matthew 11:3

the "raft" which supports you, but it is the Spirit of God appearing *as* the raft.

Spirit Underlies All Effect

Eddie Rickenbacker proved this principle when he was able to sit quietly, without even telling his friends in the boat with him what he knew, and have his food fly to him, fish jump into the raft, and rain fall from a cloudless sky. He demonstrated that it was not the food or the water, but the Spirit of God—Omnipresence, Omnipotence, Omniscience—which appeared to him *as* bird, fish, and water, the Spirit of God appearing as the thing needed at the moment. Never again look out at the world, at "things," and think that any thing is your need. It is the omnipresent Spirit of God which fills the need, and if It must appear as money, It will; or if It must appear as food, health, home, or companionship, It will. It makes no difference what the form is, as long as there is the awareness that the substance of the form is Spirit. The substance of all form is Spirit, and Spirit is omnipresent as each one of you, only awaiting your recognition. God is omnipresent, but God must be recognized because it is the conscious recognition of the Spirit of God that makes It become manifest as the form necessary at the moment.

Once we gain the realization that God, Spirit, is the consciousness of individual being and that nothing exists separate from this consciousness, we shall begin to see that it is the Spirit of God in the "leaves" or in the "raft" that would support us, that it is the Spirit of God in the ten-cent piece that would pay our way to any place in the world, that it is the Spirit of God in the few loaves and fishes that would feed five thousand. We shall begin to see that supply is not in the dollar bill, but in the Spirit of God that produces it. Let us never forget that. Let us not place our dependence upon a dollar bill or a bond, but upon the Spirit of God, that brings them to us. If we were to lose all that we have at one blow, that same Spirit could produce it for us again. Until we become so at-one with the Spirit of God appearing as effect that we are never tempted to believe that power is in effect, we shall find that the Spirit of God does not operate in our experience, and we shall be on the fluctuating human plane of having much today and nothing tomorrow.

Until there is an awareness and recognition of the Spirit of God as the substance, power, and law of all effect, it is as if there were no Spirit of God. There is only one way to experience the presence and power of God, and that is through the recognition and realization of Spirit

as the reality of all that appears, but always with the understanding that the appearance itself is not the reality. Concern for the effect persists only as long as there is the belief that the power, law, or reality is in the effect. The moment there is a realization that Consciousness, the Spirit of God, appears *as* effect, there will no longer be concern for the effect.

Let this be our theme: *Recognize Spirit as underlying all effect.* Have no dependence on persons or things, but place all dependence on Spirit. Behold Spirit, Consciousness, appearing as effect—your consciousness appearing as form.

Chapter IV

FULFILLMENT OF CONSCIOUSNESS

Heav'n the Vision of fulfill'd Desire,
and hell the Shadow from a Soul on fire.
OMAR KHAYYÁM

EVERYONE who has had the experience of a fulfilled life knows that it is heaven. Everyone who is doing the work he loves to do is in heaven. Heaven is the fulfillment of our own consciousness. Each one of us is in this world because of a divine plan. No one came here by accident; no one came merely through physical creation. All of us are part of a universal plan, and that plan is the fulfillment of God. It is not that any one of us, for some special reason, has been given an unfoldment of truth and an opportunity for study and practice, but that Truth, Itself, is fulfilling and expressing Itself, and we are the transparency as which It appears to the world. Truth is fulfilling Itself in some way through or as you, although that fulfillment may not be apparent at the moment. Certainly it is true that most of the people in the world are not fulfilling their destiny as God made manifest and Love unfolded and disclosed.

The human scene has seemed to cut us off from the divine, so we have accepted a separate identity and have tried to fulfill it. Whether or not we succeed in the outer realm will not determine our fulfillment of heaven. It is the fulfillment of the inner consciousness that is heaven, and it may fulfill itself as a businessman or as a professional man, but it is still consciousness fulfilling itself on the level of consciousness. Success in business, of itself, does not bear witness to the attainment of heaven. Many successful people are unhappy because they are not successful at the particular work which would be the fulfillment of their heart's desire.

We have had the experience of studying truth in order to get a healing or to demonstrate supply or success and then have come to the place where we were not satisfied. We may have attained our health or prosperity or success, but still we were not happy. Why? Because those things of themselves are not fulfillment. Therefore, to us, the primary purpose of life is following this path, The Infinite Way, which reveals the depth of our own consciousness.

It is legitimate that we have joy, that we find joy; and be assured that joy will come to us when we are about the "Father's business." When we do our work from the standpoint of allowing our inner capacity to be outwardly

manifested, we are truly about the "Father's business," and we find our joy. When work is performed merely to earn a livelihood or to make a reputation or fortune, the joy is not always there, but the joy will always be present if we are fulfilling that which we were brought here to do.

The person who is bringing about healings merely to see a sick person become well is humanly good, but it must be recognized that such a motive is no part of spiritual living. If we engage in the healing work to see the divine identity, the Christ, brought into manifestation for Its sake, then we are finding joy in our work. When that work is engaged in for the sake of witnessing God made manifest, then there is no labor or human effort to it and no personal will is involved.

Good, the Outpouring of Consciousness

When we withdraw our attention from the outer world and center it on the kingdom of God within, we shall begin to understand what The Infinite Way of life can really be. It is completely beautiful and satisfying! Ask yourself, "Am I fulfilling a divine purpose in life?" The fulfillment of spiritual selfhood takes place within, not without, although it becomes apparent without. There is no mistaking the

man or woman who has found inner joy and satisfaction, who is at peace with himself and the world. Even though such a person might come to a place where some outer circumstance throws him off balance for a time, he quickly recovers from it because he realizes that the outer is not of too much importance.

The outer experience is really the fulfillment of an inner experience. Desire fulfilled is, indeed, heaven attained. Truth, being universal, has always existed, and the great saints and seers and prophets of all ages have seen this same truth, that the only heaven there is, is the fulfillment of ourselves, and that finding the place God has ordained for us is heaven brought to earth.

Our experience is our own consciousness unfolding; therefore, all of our attention must be on the unfoldment, revelation, and discovery of the infinite nature of our own consciousness. If we are not doing the kind of work we would like to be doing, we should not attempt to correct it on the outer level. We do not give up our present job to find another one. We do not try to work out our problem on the outer plane of existence. Therefore, wherever we are at the moment, let us learn to disregard the appearance and "suffer it to be so now."

There is a Presence and a Power within us, and It will move every obstacle. At this

moment, we may not even know what the obstacle is, so our work is to begin right where we are now—with God. "I and my Father are one";[1] therefore, where I am, God is, and from this divine state of consciousness pours forth the harmony of my being. The awareness of this Presence and Power corrects, removes, and changes the outer picture, until the outer becomes an absolute reflection of the inner. The outer experience reflects our inner consciousness when we have learned to turn within and let it come forth, but as long as we are dabbling in the outer picture endeavoring to correct or to change it, all we can have is a fluctuating human picture. It is only when we begin to let the inner come forth, when we learn to disregard the outer for the moment, that we find the harmony we are seeking.

Turn within and ask yourself, "What part am I to play in this world? What am I as the fulfillment of God?" Each one of us has come to bring fulfillment to his own particular world. "I am come that they might have life, and that they might have it more abundantly."[2] As we turn to the divine Consciousness, unfolding and disclosing Itself, and give up concern for sick bodies or sick affairs, keeping thought on what is unfolding within, we begin to find harmony appearing in the outer world.

[1] John 10:30 [2] John 10:10

Our good comes to us as the outpouring of our own consciousness—Love fulfilling Itself throughout our entire being, God as the reality of all that appears, God as the law of all form. It is our consciousness fulfilling itself which appears as our experience, and it is not necessary to attempt to mold it with our desires or wishes, but rather take the attitude of watching God unfold. This is The Infinite Way of life—your life and my life—fulfilling itself without human planning. This is not brought about by doing something in the external world, but by a willingness to be led.

We See Our Concept of the Universe

Be alert to catch this next point because it is the secret of healing work, although, of course, it is not really a secret. The lack of understanding of this point is the reason for the failure of much healing work, and it is a point that needs to be known and understood by all.

We have said that God is the substance of all form, that God is the reality of all form, the substance and reality of all effect. Are we then to understand God as the substance of the body, trees, flowers, sun, moon, stars, and all that we cognize with the material senses? No, *this is a spiritual universe.* It is true that God is the substance of all form: God is the substance of

your very body and of all creation ; but remember, *when I see you, that is, when I see your body or when I see the trees or flowers, I am not seeing God's creation—I am not seeing the spiritual universe—I am seeing only a finite material concept of it.* This concept is referred to as the Adam-dream, the illusion, the mesmeric picture, that which Jesus referred to when he said, "My kingdom is not of this world."[1]

This does not mean that there are two universes, the real and the unreal, or that there is a real body and an unreal one. It means that the only universe there is, is the real universe, and the only body there is, is the real body, but what I am seeing is my concept of them. Therefore, the only unreality about them is in my misperception of them, in my false concept of them. When you look at any person, you are not seeing what God created: You cannot see that with your eyes; you are seeing only your concept or the world's concept of God's creation.

Behold the Spiritual Universe

Catch the import of this and you will see why there is so much lack of healing. If someone says to you, "Give me help," you should not attempt to do anything at all about this false

[1] John 18:36

concept, but turn away from it, realizing that it is only the illusion and that right where the illusion seems to be, there is God appearing.

When spiritual consciousness is attained, then we can see the spiritual universe, but we cannot see, hear, taste, touch, or smell the spiritual universe with the five senses. In a state of illumined consciousness, we do catch glimpses of it, just as the beloved disciple, John, caught the spiritual vision of the universe. However, the trees and the flowers—the *forms* of trees and flowers or of anything else—are not spiritual as we see them. They are the illusory sense of reality.

As you turn away from the appearance and turn to God, seeking the realization of reality as Spirit fulfilling Itself, then you experience what appears to be healing. It is really the harmony of God being revealed to us which we see as improved form. This is the most important part of our healing work. You will not succeed while you are trying to make sick bodies well. Success in healing work is attained when you are able to turn away from the outer picture entirely, recognizing that it is illusion, and turn within, realizing omnipresent, omnipotent God, and discerning the reality of God's creation. In your work, do not think of the things you are trying to heal. Think of what God *is* and of what God appears *as*—God

appearing, not as outlined form, but as infinity, eternality, immortality, harmony, joy, abundance. Then you will have healings.

Many people who reach and strive outwardly to gain fame or wealth find that when they attain it, it becomes dry rot. But the joy or prosperity of the one who has attained them by fulfilling his innermost heart's desire cannot be taken away.

The same thing applies to health. In reaching outwardly for health, even though you may attain a physically perfect body, you will not have found health. The perfect spiritual body is built out of your inner consciousness by letting it flow out from your own being and form the perfect body. In the same way, this inner consciousness can build a beautiful life for you. Let us build our heaven out of our fulfilled inner desires, being the willing vessel to let that flow through which will fulfill whatever we were brought here to do.

Chapter V

TREATMENT AS THE CONSCIOUSNESS OF TRUTH

TREATMENT is such a fundamental part of our work that, unless it is understood correctly, we cannot develop the full consciousness of truth. You will find that, throughout my writings, I have stressed the importance of the correct presentation of the letter of truth and a correct understanding of the letter of truth. When this is gained, the spirit or consciousness of truth can follow.

People sometimes think that I am so absolute that I do not give or believe in treatment. Nothing could be further from the truth. Treatment is a very important part of my day's work, and it will become an important part of your work if you understand the nature of treatment. In my writings, I make a distinction between treatment and prayer, but nowhere have I ever said that we do not use treatment. The procedure in treatment to which I object is the habit of mechanically repeating affirmations and denials in the belief that they are going to do something or that they will heal something.

There is a difference between treatment and affirmation and denial. When an affirmation or denial is repeated over and over again, it becomes hypnotic, mere suggestion; and even when it produces results, it has not brought about a spiritual healing, but only a mental healing. These are two entirely different things. Mental healing is similar to physical healing. There may be a cure today, but tomorrow, next week, or next year, the condition may return. The condition has only been "suggestionized" out of thought, and it is just as easy to receive a suggestion that will produce the condition as to receive a suggestion that will cure it.

Establish the Truth of Being in Consciousness

The Infinite Way form of treatment is not meant to cure anything, nor to act upon thought as a suggestion of health until thought responds and says, "I am well." Our form of treatment is more a rehearsal of the truth of being, a translation of material or mental belief into the realization of the spiritual truth. The words we speak or the thoughts we think do not constitute the healing power, but they are the step that will lift us up into the consciousness which does the healing work.

From the moment we awaken in the morning until rest comes at night, we are meeting with

suggestions from the world of sin, disease, lack, limitation, and finally death. There does not seem to be an hour during the day which is not filled with suggestions coming from the radio or the newspapers. Even if we do not read the newspapers or listen to the radio, these suggestions are in the air, finding lodgment in our thought: They seem to come to us almost faster than we can reject or refute them. Therefore, at the beginning of our ministry, at the beginning of our practice of this spiritual life, it is necessary that we make a conscious effort to refute these arguments or suggestions, not, however, in the sense of denial, or saying that they do not exist, or of repeating over and over that they are not real. Let us refute them in the light of pondering spiritual truth.

After years of practice and of meditation and realization, there comes a time when it is no more necessary to go around refuting human suggestions than it is necessary to go around declaring that twelve times twelve are one hundred and forty-four. After we have been through elementary school and have memorized the multiplication table and have arrived at a certain point of development, we no longer need to go around reciting the multiplication table. Whenever we need the answer to a mathematical problem, it is instantly available. So in this, when we are faced with a problem, whether

our own or that of a patient, friend, relative, or even of the nation or world, the answer is instantly available. But it is only after many, many years of pondering spiritual truths and years of practice in refuting the suggestions that come to us and finding the answer to them, that we can finally say, "I do not have to spend much time in the ordinary sense of treatment," or, "It is just as easy to take care of one hundred patients in a day as it is twelve."

Let us understand this subject of treatment. Over and over again, I have said that we do not need to know the name of the patient. That is true. At no point, even in the earliest stages of practice, do we need to know the name or even the identity of the patient. If someone calls for help, we can give it without knowing who it is that is calling; or if someone calls for help for another, we do not have to ask who wants the help or even what the nature of the claim is.

Stating the Nature of the Claim

Being told the nature of the claim, although not necessary, is sometimes helpful, particularly from the standpoint of the patient. Very often a patient is carrying around in his thought a terrific fear of some condition, a condition he actually may think is present in the body. The

condition may be entirely imaginary or it may stem from some of the radio and newspaper reports he has heard or read. I have known many people who have been "suffering" from cancer for years, and yet today they are just as hale and hearty as they were eighteen years ago. There is a perennial fear of cancer, just as there is a perennial fear of consumption, polio, influenza, and pneumonia. Many people suffer pains which firmly convince them that they have this or that the matter with them and, very often, in talking about it to a practitioner, they are freed from the fear. By telling it, they get it out of their system; and knowing that someone else is going to take over, it is easier for them to drop it than it would be otherwise.

Therefore, in cases of this nature, it is sometimes helpful to let the patient tell the nature of his claim if he wishes to do so. Here, however, the practitioner must be wise. Once it has been stated, he should not permit the patient to rehearse it over and over again: It must be dropped for the sake of the patient as well as the practitioner.

In the second place, it may also be helpful to the practitioner to have the nature of the claim stated because, regardless of how far advanced the practitioner may be, every time anyone asks for help, something takes place in the consciousness of the practitioner. Whether

it is happening consciously or not, something is taking place.

For example, should someone telephone and say, "My arm is paralyzed," immediately, whether or not the practitioner consciously thinks it, there is a response within which recognizes consciousness as the cause and source of all action—not the body, not the muscles—and in that way there is a direct response to the claim of inaction or no action.

Begin Your Treatment with the Word God

The claim may be of some mental error, and then, too, something takes place in the thought of the practitioner relating to the idea that God, or divine Wisdom, is universal intelligence, the only intelligence, and that the brain or body has no intelligence of its own. There is only one intelligence, and that is God. All this takes place in the practitioner's consciousness, either consciously or unconsciously, but it takes place.

So, for those not yet far enough along in this work to know that this does go on, even if not consciously, it becomes necessary for them to treat consciously. If the claim were one of mental deficiency, the person giving the treatment should realize, "Why, intelligence is God; it is not personal. There is no such thing as one person's having more intelligence than

another. Intelligence is an activity of the one universal Soul, and for that reason it is universal, impersonal, and impartial—equal in all spiritual being."

All our trouble has arisen from the belief that there is a you and that there is an I separate from God, each one living his own life, each one dependent on his education or lack of education, on environmental circumstances, or on national and international conditions. That is the belief, but the truth is that, since God is all, since God is infinite being, God is never the victim of discord. That is a treatment to any situation. You can go through the whole category of human error and by beginning with the word God, you can find the correct treatment for error of any nature.

Always begin your treatment with the word God. If the claim or belief has to do with action or intelligence, you might immediately think of God as Intelligence, and whatever you find God as Intelligence to be, that is what the individual is. If the claim is one of fear of death, you would dwell on the idea of God as Life and whatever you find God to be as Life, the individual is. Since Life is immortal, eternal, and omnipresent, these qualities of life are true of the individual. That would be your treatment. When we have realized or voiced the truth about the problem, then is the time

for us to sit back and take a listening attitude, as if now we have brought ourselves to that place of realization, or awareness, where we are going to receive an answer: We are waiting to receive an assurance that all is well, that our problem has been deposited in the right place to be taken care of.

It is at that point, after the treatment has been given, that prayer begins. Prayer, as I understand it, is the word of God. Prayer is not something *you do*; prayer is something *you become aware of*. Prayer is the word of God which comes to you. It is the "still small voice," bringing you an assurance of harmony, peace, joy, power, dominion, health, wholeness, and abundance. Therefore, after you have given the treatment, whether it is for yourself or another, sit back quietly and open consciousness, "Here I am, Father. 'Speak, Lord; for thy servant heareth,'[1]" and wait for the answer to come.

The Healing Consciousness

Above all, remember this: The least desire for personal gain, the least trace of selfishness, nullifies the whole procedure. There is nothing to be gained, and our work cannot be from the standpoint that there is. God is infinite being,

[1] I Samuel 3:9

infinitely disclosing, revealing, unfolding, manifesting, and expressing Itself as you and as me. The only purpose of treatment, the only purpose of prayer, is for us to become consciously aware of the perfection which already exists.

Anything that we become aware of as the truth about ourselves and our being must be understood to be the truth about everyone else. In other words, there cannot be a prayer for the sun to shine only in *our* garden. If there is to be a prayer about the sun shining, it must be about the sun shining, period. We must be willing for it to shine as much in our enemy's yard as in our own. While we are entertaining in thought some sense of enmity or hate, treatment or prayer is void. The Master-Christian taught:

> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
>
> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
>
> MATTHEW 5:23, 24

> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.
>
> MATTHEW 5:44

Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

MATTHEW 18:21, 22

Can you not see that without this quality of forgiveness treatment or prayer is just a waste of time? Consciousness must be a transparency for God, and a transparency for God is universal, impersonal, and impartial. His rain falls alike on the just and the unjust.

The teachings of the Master are full of love and forgiveness, with never a trace of judgment or condemnation. Remember, in the case of the man born blind when the disciples asked the Master who did sin, this man, or his parents, that he was born blind? Jesus answered, "Neither hath this man sinned, nor his parents."[1] And to the adulterous woman, he said, "Neither do I condemn thee."[2]

Nowhere in the Christ-consciousness is there a possibility of any hate, envy, jealousy, or malice finding lodgment. A consciousness which entertains any of those traits is not a healing consciousness. *The consciousness of a healer must be the consciousness of an individual who entertains no hate, envy, jealousy, or malice.* It is easy to determine whether your treatment is

[1] John 9:2, 3 [2] John 8:11

going to be effective or whether you can do good healing work. How great a sense of personal hurt do you entertain in the world? I do not mean that in order to heal we must have achieved the status of angels. We are still a little "lower than the angels," and we may temporarily feel a little grudge against some political leader or even somebody down the street, but the main point is not to let these grudges go too deep. Get over them in a hurry, because they will keep us from doing good healing work. Consciousness must be a transparency for God, and inasmuch as God operates only as the consciousness of love, wherever the opposite qualities are entertained, there is no healing consciousness. Be perfectly willing for any truth you are knowing about yourself to be universally true.

The question has been asked if I regard treatment as illumined reason, and I have pointed out that treatment would have to be illumined reason because the ordinary reason of the human mind would not be a very good treatment. In other words, treatment as illumined reason would be the realization of the presence of life, even where death appears to be. The reasoning mind would say, "Well, this is death ; there is no use doing anything about it," but illumined reason would know that there never had been a death in the spiritual universe.

Treatment Necessary for All Human Appearances

Every appearance that comes to us from morning to night, or from night to morning, regarding the human scene needs treatment. Even when the appearance is good, it needs treatment. A person may be in perfect health this moment, and yet by tomorrow the entire picture may have changed. In the human scene, we might know a perfectly pure minded and moral person today, and by tomorrow the whole situation might be reversed. Therefore, do not be satisfied to accept even a good human appearance, but translate that, too, into the spiritually real of which the good is but the form. Realize that where the good human appearance is, actually God is. Any sense of goodness is not personal goodness; any sense of health is not personal health: God is really the goodness and God is really the health. Unless you recognize that, you can be tripped on the most vulnerable spot we all have, and that is being satisfied with human health or human wealth—good human appearances.

Everyone in the world is healthy some of the time, but that does not prevent his being sick at another time. Therefore, the real treatment must not be reserved for such appearances as sin, disease, drunkenness, or accident, but you must always be alert so that you are not

deceived by the appearance of even good or healthy humanity. Even in the midst of good, you can realize: "I am not fooled by that appearance either. God is the real health and real goodness, and God is the permanency of health and goodness."

In the metaphysical world, most treatment is reserved for sin, disease, lack, limitation, death; but, in our work, just as much treatment is necessary for healthy or wealthy human appearances. Too much of human health and human wealth is here today and gone tomorrow. Your treatment is the realization that the human health or human wealth is not the reality, but that right there is the health and wealth of the one Life, God—permanent, infinite, omnipresent and omnipotent. That is your treatment to every human appearance. Treatment is necessary to every appearance until we become so firm in our consciousness of the reality of God, that even when we are looking at healthy people, we are treating. We are not treating them, but we are treating our concept of what we see in them.

The moment we observe a need, we are called upon for treatment. Why? We are not treating a person; we are treating our concept of what is appearing. God is infinite and is all; therefore, all there is, is God, and we are never treating God, are we? But suppose we are seeing sick or sinning humanity out there. Is it

actually out there to be treated, or is it in our concept of what is appearing? On this point we differ from most metaphysical teachings because in some of them students are instructed never to give anyone a treatment unless it is asked for. That is not true in The Infinite Way. We cannot and do not accept appearances.

Every time any phase of error, or even good, presents itself to me, I consciously translate it and realize that right there is God manifest. If the individual is at all receptive, he will be healed, whether or not he knows that he has been given a treatment. But whether there is any receptivity in him or not, the important thing, as far as I am concerned, is that I have not accepted an appearance for reality. The treatment is just the same whether a person has asked for help or has not. Truth remains the same. There is not one truth for a person who knows enough to ask for help and a different truth for one who does not. There is but one truth, and that is the truth that we must know in order that we may be free.

Chapter VI

DEVELOPING A HEALING CONSCIOUSNESS

REMEMBER that the treatment is not the healing agency. The healing agency is the consciousness that is developed through the realization of the treatment. It is the Christ-consciousness of the practitioner that is the healing agency. Everyone has that Christ-consciousness as a potential, but it has to be developed, and its development is begun by overcoming in some degree the fear of disease and the fear or love of sin. Only that consciousness which has, in a measure, been purged of its hates and fears is a healing agency. People are drawn to the practitioner who has a realized Christ-consciousness, and that is why such a practitioner is so busy.

Therefore, in the earlier stages of your work, treatment is necessary, or at least helpful, to lift consciousness up to the point of realization. By treatment, I do not mean any formula, any special words, but I mean realizing, no matter what the claim is that is brought to you, that right there is the wholeness, harmony, dominion, and perfection of the one God, and that harmony is, therefore, universal, impersonal, and impartial.

God, the Only Activity

When called upon for help where the substance of the human body seems to be involved, it must be clear that Spirit, being the only substance, must be the substance and the form of the body, and Spirit, being omnipresent, the perfect form also must always be present, regardless of the appearance. Spirit in all Its infinite form and variety is omnipresent. While the senses say that the power or substance is in the form, spiritual illumination reveals that the power, substance, and law are ever in Spirit.

Let us assume that the claim is one of inaction or underaction. The bowels, the blood, or some other part of the body may be affected. Your first realization would be that all action is the activity of consciousness, that it would be an impossibility for the body to have either good or bad action because all action is the activity of consciousness, and this activity expresses as body-action. The body has no action of its own at all.

So every time there is a claim or belief of discordant activity in the body, whether inaction, underaction, or overaction, there is only one answer: All action is God-action. Mind, as an instrument of God, is the only actor, the only action, and body merely reflects that action. Therefore, for anyone to attempt to treat a hand, an arm, or a foot, or some organ

or function of the body, would be like trying to treat the walls to change their color or form or texture. It cannot be done. Remember, mind is the only instrument of action, and, therefore, we do not treat the action, itself. Our treatment is the realization of the truth that all action is the activity of consciousness.

Only One Life

Sometimes claims are presented where the fear of death is involved. It is then that we turn to the realization of life. What is life? There is only one Life, and that Life is God. The Life which is God cannot die; neither can the Life which is God pass on. Let us not fool ourselves by the use of the expression: "There is no death; he passed on." God cannot pass on and God is the only life. There is only one answer to any claim that relates to the fear of death, and that is that Life has no opposite for Life is infinite. Life, the Life which is God, is universal; it is the life of all being whether the life of man, woman, child, animal, or plant. Life is always God; there is no other life. Whatever you know about the Life which is God is the truth about the individual life which is appearing as you and as me.

Agelessness

The treatment for the claim of age is the realization that you are as young or you are as

old as God. And how old is that? How young is that? The moment you think of your age, you are thinking of a selfhood apart from God and then you are trying to treat the illusion. Do not do that.

There is a great need for the realization of agelessness and timelessness in our experience, only we should have begun it much earlier—about the time we were under the belief of being seven or eight years of age. What a bad one that is! Then there was the belief of being twelve or thirteen, which is a little bit worse, and after that along comes the belief of being sixteen, seventeen, or eighteen, which is even worse. Probably the most trying age-belief of all is that period between eighteen and the early twenties. That is the point at which we know all there is to be known. No one can tell us anything; we have become men and women! That is the age-belief that really needs a good treatment once in a while. Then comes that period described as "change of life," and what a nightmare that is! This is followed by the last and final stage—old age.

The best time to begin treatment for age is when a person is around seven or eight. If we successfully handle that age, probably by the time we become twelve or thirteen, we shall have solved the whole problem of age and obviate the need of treatment for the other

age-beliefs. However, for most of us, the age-belief was not met at seven or eight, or twelve or thirteen, and so we are having to meet it now. This is the moment to begin to realize that since God is our individual life, we are the same age as God. As we learn that, we learn further that that life never had a beginning and will, therefore, never have an ending.

In the same way, we handle the beliefs pertaining to body. God, Spirit, being the only substance, there is no reason for the body to be less vital or powerful at ninety than at nineteen. The body itself does not know its age; it cannot read the calendar. It is only we who know that and it is we who accept the belief of age which outwardly reflects itself upon the body.

On the other hand, if we realize our true identity to be Spirit, then the body is spiritual, and the body is as ageless as we ourselves are. The body should show forth the fullness of maturity at all times. It should never show forth that which we know as childhood or youth or middle age or old age. It should show forth the fullness and ripeness of maturity, and it would —had we known this truth in time. Had we early enough understood our true identity to be Spirit, we could have avoided many of the changes in physical structure that take place. But it is not too late: Now is the only time there is, and we can begin this moment. Then, ten

years from now, we may look ten years younger than we do now. But we shall have to know this truth consciously.

Never think for a moment that just because you are reading metaphysical books or attending metaphysical lectures or classes, that you are demonstrating truth. *This truth has to be demonstrated by you individually through the conscious activity of your own consciousness.* It is not something you can take for granted. You cannot declare, "Oh, God is my life," and have that take care of everything. No, not at all. This is a *conscious* activity of individual consciousness, a conscious activity of awareness, until it becomes so much a part of our nature that we no longer have to give thought to it. But, for a long, long time, it is necessary for us to remind ourselves when we get up in the morning:

I am the same age I was yesterday; I am the same life, the same mind, the same Spirit, the same body. All that the Father has is mine—all that the Father has of agelessness, changelessness; all that the Father has of intelligence, wisdom, guidance, and direction—all is mine.

Business as an Activity of Consciousness

At certain seasons or periods, the world comes under beliefs of unemployment and

depression. There again our realization must be that God is the only being. God is not employed, except that He is employed in being God. How could God be unemployed? He would have to cease being God. God, employing Its own qualities and action and intelligence and service, individually as you and as me, is the only employment there is. It is not you and I who work or are employed. God is the only employer and God is the only employee, and furthermore God is always employed in great action, in great works, in great ideas. God cannot become the victim of mortal or material conditions, whether God is appearing as you or as me; but to be unaffected by such conditions, it is necessary to realize this treatment which is that it is God, always and only God.

The same thing applies to our business. Do you think it is possible to be engaged in any business in the world and just trust some "unknown God" to save it from the ravages of present world conditions? It will not work. Business is an activity of Spirit, and, since that Spirit is your Spirit, business is an activity of your Spirit. Therefore, your business will reflect the condition of your consciousness on the subject of business. You must *consciously* realize each day that business is an activity of God operating through the instrument of the one mind and is, therefore, an ever present

activity of my mind. As the activity of my mind, it is not subject to the vagaries, the changes or whims, of men or of government, but is spiritual and under the jurisdiction of the most High. My business, being God's business, is God-governed.

Merely repeating these statements as affirmations and denials will not do anything for you. Only when these truths about business so permeate your consciousness that you have the full realization of them, will they become a reality in your experience. Just making statements will do nothing. I have known too many people who have walked around declaring, "My business is good; my business is good," when all the time they were going into bankruptcy. It is not *my* business that is good. It is *business* that is good —business, the activity of divine Wisdom. But, since that is the activity of my mind, that makes my business good. However, only as I associate my business with God's business, does it become individually expressed, harmoniously and joyously evident.

Consciously Realize the Truth

The same thing applies to family relationships. We have all seen families split on the rack of incompatibility, sin, disease, or some other condition of human experience. Do you

think there is some mysterious God who is watching over your family relationships? Do not ever believe that. If your home becomes a divided home, if your family is separated, it is because you are not consciously doing something about it; it is because you are not *consciously* treating; it is because you are not consciously taking the subject of family, husband, wife, and child into your consciousness, asking the Father for light, for guidance, for help, and for inner wisdom.

In the same way, we go out and drive our car, and sometimes we think, "Mind is the driver and sits at the wheel of my automobile, so everything will be all right." But, do we remember to include the whole world in that? Do we realize that God is the mind of every individual on the road? No, instead we are likely to complain about the driving of the other person on the highway at the same time that we are claiming God as our individual mind. That is where the trouble comes in. There is no justification for our believing that because we are metaphysicians we have some kind of divine protection which the other person does not have. We have divine protection only in proportion to our utilization of these laws of truth, bringing them into our conscious awareness until they become part and parcel of our being.

Do you see how necessary treatment is? If you do not know this truth, you have nothing with which to heal because all healing is based on a consciousness of truth, and before you can gain the consciousness of truth, you must at least know the correct letter of truth. In living with this correct letter of truth, ultimately your consciousness is filled with truth and, then, when you are faced with any claim, you do not have to go through the process of thinking about truth or repeating it. There is the awareness of Omnipresence, and it is enough just to say, "Thank you, Father." It is like being able to say one hundred forty-four when someone says twelve times twelve. Do not hesitate to use treatment. Do not hesitate to ponder spiritual truths regarding any claim that might arise.

So, for several years to come, you will find that you will have a very active time treating. Never let treating, however, become a routine procedure—a ritual or a rite. Never let treatment become a habit. Never let it become so much a habit that you go through it sluggishly. Never do that. Such treatment will not help because it would be a formula and would be only suggestion. *A treatment must be a conscious realization of the truth.*

Chapter VII

THE LAST ENEMY

EVERYONE is interested in the subject of immortality—immortality here and now, in this body, not merely an immortality to be attained after death. It is in this very body that immortality must be experienced—this very body which we are now using as our instrument. We shall not lose our body, but we will lose our false sense of body and come into the realization of the true nature of body.

By losing the sense of disease, accident, and old age, and coming into a higher realization of perfect body, there is no loss of body: There is just the loss of a false sense of body and the realization of the true nature of body. In the same way, experiencing immortality here and now involves no loss of body, but only the loss of a false sense of body. In our daily meditation, let us realize immortality here and now—the immortality of this body and this universe—in order that we may lose the false sense the world entertains of the body and of the universe.

"The last enemy that shall be destroyed is death."[1] That may seem very discouraging to

[1] I Corinthians 15:26

many people. Of this we can be sure, however, whether or not it is the last enemy to be overcome, it will never be overcome until *we* begin the overcoming, until *we* begin to do something about it. Just going on from one year to another, aimlessly saying, "Oh, well, death will be the last thing to be overcome," is not going to postpone it. If we want to postpone death and finally overcome it, we must begin now.

What is death? Death appears to be a momentary cessation of consciousness. But consciousness cannot be or remain unconscious. In fact, consciousness can never become totally unconscious. What we call death is but an apparent lapse into deep unconsciousness, from which we become conscious again, usually upon the same level as that upon which we fell asleep.

Body Expresses the Activity of Consciousness

The first step in beginning the overcoming of death is the realization that the body does not have any intelligence with which to live or die. Just as the body does not have the intelligence with which to catch cold, and we have to catch the cold for the body through the activity of the fleshly mind by accepting the beliefs of human thought; so, in the same way, we have to contract disease of any nature for the body.

Disease is never contracted through or by the body. The body has no intelligence: It cannot move itself; it is inert; and, like a shadow, it reflects our own state of consciousness. *Any disease, therefore, appearing to be of the body is contracted through the activity of the human mind because of its acceptance of universal beliefs.* The first point then in overcoming death is overcoming the belief that the body of itself can either live or die and realizing that the body can only reflect, or express, the activity of our own state of consciousness.

When we accept in consciousness the thought or belief of death, that is when the body succumbs to it. It has been said over and over again, not only by metaphysicians, but by physicians as well, that people die only when they give their consent. In one way or another that is true. Consciously or unconsciously, consent is given to the experience of death. If you understand this point clearly enough, you may not only postpone and probably overcome death, but you will have a workable truth with which to meet the claim of disease and age.

The fact that an individual on the spiritual path goes through the experience of death, or of passing on, does not necessarily mean that he has died. Please remember this: What I have to tell you is not the product of guesswork, nor something I have read in a book. What I am

going to tell you is from actual experience in interior revelation.

Progression or Retrogression

When people in the ordinary run of human existence die, or pass on, there is only a momentary lapse of consciousness from which they awaken in practically the same degree of mortality or material sense. They have not advanced or been made spiritual through the act of passing on; they have not been released from materiality into spirituality. True, they may have been released from the immediate pain or the immediate disease, but such release is similar to the release brought about by materia medica. Medical aid might release them from their pain or disease but it would never advance them spiritually. In the same way, even though the experience of death may relieve them of the particular disease or the particular distressing sense under which they labor, it does not change their level of consciousness; and they continue on the same mortal, material level, with the same opportunity at any moment to turn to the spiritual path and advance upon it or with the opportunity to retrograde. The choice is theirs either here or hereafter. All of this, of course, applies to those on the ordinary level of human existence who die, or pass on, from accident or

disease, or from what is commonly termed "normal death."

Those who leave this plane of existence while on the downward spiral of life, that is, as an alcoholic or drug addict, as a criminal, or in any state of dense materiality, continue on that downward spiral immediately after their passing. Their materiality becomes even more dense, although at any time, awakening to their true identity, they can change their course and begin their spiritual ascent.

The student of religion or metaphysics who experiences death, or passing, while on the spiritual ascent, while on the upward path, not only awakens well advanced on the path; but in many cases, if his closeness to spiritual truth is sufficiently great, his passing may be the means of complete liberation from physical or mortal experience. That is the liberation which followers of certain Eastern religions have in mind when, in connection with their teaching of reincarnation, they refer to that state which they hope to attain when they no longer have to return to earth. In other words, some individuals reach such a level of spiritual consciousness that they are in full awareness of their true identity and understand that the physical body, so-called, is not they, is not of itself a living intelligence, but that it is a vehicle or an instrument through which they

appear as form. To such, the experience of passing may completely end their experience with mortal or material sense-consciousness, and they go on in the fullness of spiritual living.

Overcoming the World

We have the opportunity of completely overcoming death in the sense of remaining right here on earth in our present form and in a continuing and progressive appearance of that form. I do not know whether or not it has ever been done, but there is the opportunity. However, that is not the important point. It is not of any more importance whether we stay here for two hundred years or two thousand years than it is important whether we go to New York or California or Europe. There is nothing important about where we live. The important thing is *how* we live and *why* we live. The important point is on what level of consciousness we are living. Are we living so that wherever we live, on whatever plane of existence, we are overcoming the body, we are overcoming the drag of mortality and materiality?

One of the last statements Jesus made was, "I have overcome the world."[1] *But it was still Jesus saying it, while he was in the same body.*

[1] John 16:33

"I have overcome the world." We, too, overcome the world in proportion as we realize:

This body is not a power over me. I am the life and the mind, the intelligence and the directing power of this body. Not I, a human being, but I, *the divine consciousness of Being, govern this body, this business, this home, this teaching, and this anything that comes within range of my consciousness.*

In the degree in which we realize that divine Consciousness is governing us, in that degree have we overcome the world. Then we can walk through the waters or we can walk through germs or we can walk through war or we can walk through panic, and none of these things can have too great an effect or power over us because within every one of us is *I*, and *I* am the power that goes through every experience with us. Wherever we are and whatever the conditions around us, we find ourselves being daily fed and clothed and housed. If necessary, we find manna coming from the sky; if necessary, we find gold in the fish's mouth; if necessary, we find the loaves and fishes multiplied. In one form or another, we find ourselves supplied daily with all that we need, whether appearing as person, place, thing, circumstance, or condition. But this is our experience only as we overcome the world.

Overcoming the world begins with our

understanding of oneness, of our unity with God, with the realization that, inasmuch as "I can of mine own self do nothing,"[1] all that is pouring through me is the life, the health, and the wholeness which is God.

> Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:
> But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth.
>
> JEREMIAH 9:23, 24

The moment we begin to realize that all that we have is of the Father, that it is universal, impersonal, impartial and, therefore, we have no copyrights or patents on it, we have opened our consciousness to its flow; and then that government takes over in our body, our business, our home, wherever we may be.

Resurrection and Ascension

In the consciousness of God, there is no death. God cannot die. God is eternal life, and infinite Consciousness cannot die or become unconscious. God, the divine Consciousness, is

[1] John 5:30

forever unfolding, disclosing, revealing, manifesting, and expressing Itself as individual consciousness.[1] God is your individual consciousness, and that consciousness cannot die. If God could die or become unconscious, then, and only then, could you die, or pass on. Since God is individual life, your life, can that life die? And can that life appearing as your form or body disappear from the earth? No, it can only rise through the process of ascension out of sight of mortality.

When we, ourselves, lift up consciousness from the belief that life is in the body and that the body controls life, we experience resurrection; we gain the realization Jesus had when he said, "Destroy this temple [body], and in three days I will raise it up."[2] When we are imbued with the understanding that the divine Consciousness, which is individual consciousness, governs and controls our body, and as we individually perceive the truth that our own consciousness is the power of resurrection, of rebuilding, that becomes our experience of resurrection. Then comes the ascension.

The ascension comes with the realization that God is forever revealing Itself as our individual being, and because Spirit must

[1] This is the theme of the author's book, *Consciousness Unfolding* (New York: Julian Press, 1962).

[2] John 2:19

appear or manifest as form, then this body is as spiritual and immortal and eternal as the Spirit-substance of which it is formed. With the light of this realization comes our ascension.

There is a spiritual meaning brought out for us in the birth, crucifixion, and ascension of the Master: If there is a progressive unfoldment of consciousness until the birth and the crucifixion have been fulfilled in us and we come to the ascension, no longer *in* the body but a law *unto* the body, we shall never again have to go back to those experiences. The ascension is that state of consciousness which knows that the body does not control life, but that life controls the body. The Master proved that he had achieved that state of consciousness when, in referring to his body, he said, "I have power to lay it down, and I have power to take it again,"[1] and also, "Destroy this temple [body], and in three days I will raise it up";[2] or in other words, "*I*, Consciousness, control this body." Consciousness controls body by letting the Consciousness of the *I Am* form Itself into the wonders and beauties which we call *here and now*.

[1] John 10:18 [2] John 2:19

Chapter VIII

THE UNIVERSAL AND IMPERSONAL NATURE OF TRUTH AND ERROR

HEBREW Scripture prophesies that the Christ will be crucified. How could anyone possibly predict the crucifixion of a man two thousand years before it took place? There was no good reason for such a foreknowledge of events. Nevertheless, there is the prophecy in Hebrew Scripture. What then is the meaning of it? The first and important point that we must understand is, that this prophecy does not refer to a man, but that it refers to the crucifixion of the Christ, the crucifixion of Truth.

The Hebrews knew from bitter experience that wherever and whenever truth has appeared to mortal thought, it has been crucified. Mortal thought never has and never will accept truth. Wherever it appears, ecclesiasticism will deny it, "It is not orthodox; it is not in accord with our teaching; it, therefore, cannot be true," and that same ecclesiasticism will cry, "Crucify him." So, it could safely be prophesied that a hundred years or two thousand years from then the Christ would be crucified,

because whenever the Christ touches mortal thought, It is crucified.

Christ is the manifestation of God ; therefore, the Christ is not a man. To followers of Hinduism, Krishna occupies much the same place as does the Christ in the Christian world. Yet there are few who would claim that Krishna was merely a man, even though there was a man known as Krishna who gave a spiritual teaching to the world, just as there was the man Jesus who gave the world the teaching of the Christ. The teaching described as that of Krishna was given to the world many thousands of years before the advent of Jesus, and, just as Jesus has been identified as being the Christ, so Krishna is now considered as if he had been a corporeal being. Krishna and Christ both mean the same thing: the presence of God made manifest—the Word made flesh.

Mortal thought will always crucify Truth, so when an individual appears who catches the vision of this Truth, this Christ, and is identified with It, the way for his crucifixion is being paved. Probably no one caught the vision of oneness more than did Jesus, and because he was identified with it, the ecclesiasticism of that day thought that in crucifying him, it would be rid of the troublesome truth he taught.

I do not feel that the Crucifixion was

necessary for the world, any more than were the later persecutions of saints and mystics. The commonly accepted teaching in the orthodox churches today that Jesus had to die that we might be saved is only a carry-over from the old Hebrew teaching that sacrifices of unblemished animals were required by God. Such a teaching would make of God a tyrant. Therefore, I cannot feel that today either crucifixion or persecution is any part of a plan of salvation for the world, but on the contrary, feel that they come about through a person's mistakenly identifying himself as a personal saviour, rather than teaching truth as a manifestation of God and the teacher as only the transparency through which or as which it is appearing.

Jesus came teaching: "I and my Father are one. . . .[1] I can of mine own self do nothing . . .[2] the Father that dwelleth in me, he doeth the works. . . .[3] Why callest thou me good? there is none good but one, that is, God."[4] Teachers who personalize truth as being their message will always bear the brunt of the world's persecution. Their mistake is that they have set themselves up as prophets with a personal message. Jesus was clear on this point when he declared, "My doctrine is not mine, but his that sent me";[5] but even with such a clear

[1] John 10:30 [2] John 5:30 [3] John 14:10
[4] Matthew 19:17 [5] John 7:16

statement from the Master himself, there were those who misinterpreted him.

Universality of Truth

Truth is. The truth of any message has always existed and will exist throughout eternity. When teachers catch the spiritual vision of it, it is only that they may become the transparency for truth to the world. True, the world will always want to rid itself of this truth—will want to crucify it—but as long as teachers do not identify the truth of their message as being something personal to them, as long as they do not set themselves up as personal saviours, they will not be crucified. If the message is true, mortal thought will want to destroy it, but it will not destroy the message; it will only try to destroy the person who has made the mistake of believing that truth in some way has become humanly personal to him.

Let us be grateful for this: Truth is holy and sacred; truth is omnipresent, and in every period of the world's history there will rise up those to repeat this message again and again. It is never original with any person. The message that Jesus taught is older than time itself. It is not new or original, but is a repetition of that which has come down through the ages. Time and time again, it has come down to us. Jesus

presented this same universal truth in a language acceptable and understandable to the Western world, and this is the value of his teaching to us.

An enlightened individual may be able to impart truth to his immediate disciples or students, and for a while it may flourish and even spread, but gradually it loses its original meaning and force. It becomes a form, a creed, or a system because someone organizes it, and that is the end of it. Truth cannot survive in an organization because every organization has a head, and the moment there is a head, there has to be someone at the right hand and someone at the left hand. Then the competition begins, as does the trouble—contention and dissension. The individual who has caught this spiritual vision, the one who has rediscovered universal truth, gives it in as clear language as he knows at the moment. But the interpretation of those who follow is based on their diverse educational and environmental backgrounds, and so each one understands it in an entirely different way. The result is that by the time two or three generations have gone by, no one agrees on what the teaching was, or is.

Gautama's Illumination

To some of you the story of Buddha is an old, old story; but even if it is well-known to

you, it will always be fresh because of its beauty. Gautama was the son of a great and wealthy prince and, according to sacred lore, he was born of a virgin. On the night of his birth, his star appeared in the heavens along with mysterious signs in the sky.

The father, recognizing the spiritual nature and character of his son, as well as the responsibility which would fall upon his shoulders, saw to it that Gautama was brought up in keeping with the position which he was to occupy. So when young Gautama came of age, he had developed a perfect physical body and had been tutored until he was extremely wise and learned. All this time he had been carefully protected from the outside world. He had never been beyond the extensive domain of his father's estate and had therefore never seen sin, disease, poverty, or death.

When he became of age, it was necessary for him to leave this protected realm and go out about the business of being a prince. A parade was arranged, and evidently the master of ceremonies did not carry out his instructions too well. He was supposed to plan the line of march so that the young Gautama would see nothing which would open his eyes to the conditions existing in the world. But, unfortunately, on this trip Gautama saw a man sitting by the wayside begging. When he asked

the meaning of this, he was told, "Why, he is a beggar, a poor man. That is his only way of getting food." Gautama was astonished that there could be such an anomaly as a poor man in his father's rich realm. His concern increased when he was told that there were many poor people who had little or nothing to eat or to wear. In his heart, young Gautama thought how terrible that was.

The parade passed on, and the next sight witnessed was a man who was diseased. Again Gautama questioned what he saw, and he was told that the man's body was wasting away with disease. Young Gautama looked at his own body and said, "How can that be? There is only strength and vitality in the body." But he was told that most of the people suffered from disease of one kind or another, and again he thought in his heart, "How terrible!"

The next thing, of course, that Gautama witnessed was death. When he was told that people die, that there is such a thing as death, he was deeply troubled. This seemed almost unbelievable to him.

Upon his return to the palace that night, he was sorely troubled as he pondered deeply those things which he had seen. Then was born in his consciousness the idea that poverty, disease, and death were not right, and that there must be a principle which would eliminate them,

and that he must find that principle, that law.

Gautama had a wife and a young child, but in the middle of the night he kissed his family good-bye, leaving them, his riches, and his palace, to don the beggar's robe and to begin his journey on the religious path in an attempt to find the law, or principle, which would eliminate sin, disease, death, lack, and limitation from the earth. He did not set out to be a healer; he did not set out to heal this person or that person: He set out with only one purpose —to find a principle which would eliminate sin, disease, death, and limitation from the earth. He pursued this quest through twenty-one difficult and trying years. He went through all kinds of religious forms; he studied with many different religious masters and teachers, but none of them led him to the principle he was seeking.

Finally, one day after he had given up all religious teachers and teachings and had decided to seek for himself, he came to the Bodhi tree, the tree of knowledge, the tree of wisdom, and there he sat down to meditate. His meditation lasted for twenty-four hours, but at the end of that time, the full illumination came to him, and with it came this great wisdom: *There is no sin, disease, death, or limitation —these are illusion.*

That is the principle which has come down

to us from long before Buddha, but which was re-established by Buddha, the principle that we are not healers of sin, disease, or death because there is no sin, disease, or death: All that appears as an objective world, a sense world, is illusion. All human experience known through sense testimony is a myth, an illusion. Our false sense of the universe constitutes the illusion.

After Buddha had gone on, his disciples did excellent healing work through his revelation. But about fifty years later, they organized it and began to introduce forms of worship—hymns, prayers, and all the other rituals. The healing power was then lost, and the teaching of Buddha was broken up into factions, so that today there are many, many sects, all of them hedged about with form, prayers, mantrams—with everything except the original truth, given through the illumination of Buddha, that all error is illusion.

"My Kingdom Is Not of This World"

In fulfilling his mission on earth, Jesus taught identically the same message: "My kingdom is not of this world."[1] In other words, the kingdom of reality is not of *this* world. *This* world is made up of that which has no real

[1] John 18:36

existence. It is made up of sin, disease, death, lack, and limitation; it is made up of a false sense of life, a sense of separation from God.

When Pilate said to the Master: "Knowest thou not that I have power to crucify thee, and have power to release thee?"[1] Jesus answered him, "Thou couldest have no power at all against me, except it were given thee from above."[2] In other words, there was no power but that of the Father. And what did he say to all the diseased, the sick, the lame? "Rise, take up thy bed, and walk.[3] . . . Stretch forth thine hand. . . .[4] She is not dead, but sleepeth."[5] He might as well have said, "These things are illusion; they cannot hold you. There is no power but God." He had no magical treatment for any of their ailments, just a simple: "Rise, take up thy bed, and walk.[6] . . . Be thou clean. . . .[7] Lazarus, come forth."[8] To him all error was illusion.

So, too, this teaching, as it is being set forth in these writings, is that all sense testimony is but belief; it is not law. Whether it is stated in Buddha's phraseology that all sin, disease, or death, is illusion—maya—or whether it is in the words used most often in The Infinite Way that that which we see, hear, taste, touch, or smell is not reality, but consists only of

[1] John 19:10 [2] John 19:11 [3] John 5:8 [4] Matthew 12:13
[5] Luke 8:52 [6] John 5:8 [7] Matthew 8:3 [8] John 11:43

mortal concepts, the phrasing is not too important. It is the message which is important —that ancient message of the reality of God and the unreality of sense testimony.

Universal Beliefs Arise Out of a Sense of Separation from God

People often ask, "How did all of this begin?" We have two stories in Scripture which tell that it did begin and the manner in which it began, but they do not tell—at least not to the uninitiated—what made it possible for it to begin. The first of these stories is that of Adam and Eve.

Adam was in the Garden of Eden. He was there all alone, and in that aloneness he could say in substance, "I and the Father are one, and that oneness constitutes my completeness, the harmony and the allness of my being. Nothing can be added to me and nothing can be taken from me. All that the Father hath is mine since I and the Father are one, and that One is in heaven, harmony."

In spite of Adam's being in Eden, or heaven, according to the story, Adam was lonesome and felt the need of companionship. Being in Eden, heaven or harmony, he had sufficient understanding to know that he could not get anything separate from himself. So it is

recorded that Eve was formed from within him, formed from one of Adam's ribs. Notice that Eve was not an experience external to Adam. Do not forget that. Eve was taken from the rib of Adam, from *within* Adam, from the rib of understanding, the solidness, or solid comprehension or awareness of Adam. It was an entirely internal experience, and it appeared to him not only subjectively but objectively as Eve.

If you read the account carefully, you will find that even when there were two of them, an Adam and an Eve, they were still in Eden because Adam and Eve were still one with God. But then desire entered the picture, and that was where the trouble began. Desire is no part of oneness or completeness and it would separate us from the infinity of our being, so that instead of drawing from within, we begin to think of growing from without; we begin to think of external creation rather than internal creation, or growing from within. In the case of Adam and Eve, the growing started from without with the creation of Cain and Abel, and at once there developed a sense of separation, a sense of being apart from the infinite source of Being, the completeness and wholeness of Being.

With that sense of separation, which arose from the belief in good and evil, came the sense

of an objective universe which, from the outside, could provide good. This sense of separation is the original sin referred to in Scripture and is also the fabric of our whole sinful, diseased, and poverty-stricken mortal existence.

A similar account of separation is told in the story of the prodigal son. There again we find the Father and son one, with all that the Father has belonging to the son as long as that relationship of oneness exists. But just as with Adam and Eve, so with the prodigal son, there came that sense of desire for something outside the very infinity of Allness, a seeking for independence with a resulting separateness. The prodigal son set himself up as a separate entity, an entity separate and apart from his Father, no longer drawing from within the household of his Father—the infinity of his own spiritual Being—but now attempting to draw from the *outside*. Of course, we all know how that attempt ended—in the pigsty. His completeness was not found until he returned to the Father's house—until he again became aware of his oneness with the Father and was willing to acknowledge that he already had all because all that the Father had was his.

From these two lucid examples given us in Scripture, we can see that the disintegration of mortal existence had as its beginning that same universal claim or belief of an entity or selfhood

separate and apart from God, and it will continue as our experience until we return to the Father-consciousness, recognizing that all that the Father has is ours. Only then will we see that all good must come from within, that our oneness with God constitutes our oneness with all spiritual being and things. God, being immortal and eternal, is also the immortality and the eternality of the son. These two examples from Scripture will serve to bring to our conscious remembrance the spiritual approach which ultimately will result in overcoming sin, disease, and death.

Handling Universal Beliefs

It is true that there are universal beliefs hammering at us at all times: the universal belief of age, the universal belief of germs, the universal belief of death. But they come to our thought as beliefs and they come only for our acceptance or rejection. The non-metaphysician is not aware of this choice: He is a victim of universal beliefs; he comes under them, and there is nothing he can do about it. The metaphysician, on the other hand, is always in control. He can accept or reject universal beliefs, thoughts, or suggestions, as they come to him, and can even handle them before they come. All appearances such as sin, disease, lack, and

limitation come to our consciousness as beliefs or suggestions, and we accept them or reject them. It is up to us.

It is not that we can just say, "I do not like you, get out!" and that will be the end of it. It is not that simple. It must be a matter of conviction, of a real understanding in consciousness that I, the ego, consciousness, govern and control this body, and that the body cannot receive or respond to these world-beliefs. It must be clear that there is only one Power; there is only one Cause: All power is in Cause; there is no power in effect.

Let it be clear in your thought that this sense of body, that is, this which we call the physical body, is not of itself a conscious entity. It is more like our automobile, a vehicle in which we travel and which goes in the direction we steer it. This body also goes in the direction in which we steer it. No one can make this body of ours do anything: We, ourselves, govern and control its action.

As I have said many times before, this is not a lazy man's job: This work is a constant, conscious effort. Following the spiritual path is not sitting back and letting a mysterious God do us some special favour. Our life is determined by our own consciousness, by our own conscious awareness of the truth of being, and by our willingness to reject, as fast as they

come to us, these suggestions from this mental miasma which we call the human or fleshly mind, the universal human mind.

When we are talking about the more esoteric or spiritual aspect of this work, it is possible for us really to "walk on the clouds," but when we come down to the practical application of this to our experience, it becomes necessary to get off the clouds a little while and understand what we are dealing with. In our existence in "this world," we are dealing with universal beliefs. They are older than time, and they began with the belief that we were born, and they go right on to the belief that we die. Certainly at some period in our experience, we must consciously awaken to that fact and begin the rejection of these world-beliefs.

Chapter IX

NATURE OF THE INDIVIDUAL AS CONSCIOUSNESS

PROBABLY the most important point in all spiritual living is the question: What is God? Investigation of differing concepts of God indicates that some people think of God as Mother, others as Father, still others as Mind or Law or Principle, and latterly as the combination Father-Mother. If the concept is illumined, one term is not much more important or adequate than another, but our manner of worship often limits our concept of the Infinite to a finite form.

The greatest statement ever made on the subject of the name or nature of God is that if you can name It, that is not It. And that is true. If you give It any name at all, you are naming something other than yourself, and that cannot be God because the Self doing the naming is none other than God. In the same way, there cannot really be a search *for* truth because the searcher *is* truth. "I am the way, the truth, and the life."[1] How can I seek life eternal, since I am that eternal life, itself?

[1] John 14:6

The Nature of God

Any term or name you might give to God is of itself erroneous, since it implies duality. The experience of the Hindu leader, Ramakrishna, who lived late in the last century, is interesting from this viewpoint.

From early childhood, starting out as an altar boy in a temple, he was filled with a great longing for God; he was God-hungry. God was always Mother, and inasmuch as one of the gods of Oriental Scripture was known as Mother Kali, Ramakrishna used this designation, Mother Kali, when referring to God. She became such a reality to him that he insisted on paying his devotions and saying his prayers to her.

One day, a great spiritual woman came to Ramakrishna and offered to lift him to the highest degree of spiritual consciousness in which he would realize his oneness with God. Ramakrishna accepted, and the woman remained with him for some time, meditating with him until she finally lifted his consciousness to where he could say, "Ah, I am!" He had the full realization that I and the Father are one—"I am He." But after a while, he began to feel lonesome in this state of consciousness where he had no Mother Kali, and we are told that he voluntarily gave up his

consciousness of absolute oneness to return to a sense of duality.

In India, one of the outstanding terms for God is Mother. To some extent, God is referred to as Father, but principally as Mother. This Hindu teaching spread throughout Europe, and some Europeans also began to think of God as Mother. However, in order to catch a clearer idea of the fullness of God, some Europeans later adopted the designation of God as Father-Mother, and to this day the term for God in many places is Father-Mother. This Eastern concept of God as Mother and the Western concept of God as Father gained widespread usage in this country in the nineteenth century, first, through Mrs. Eddy's use of the term in Christian Science, and later in other metaphysical teachings such as Unity.

You will recall that in the Old Testament Abraham speaks of God as Friend. That was his sense of this spiritual Power and Presence—Friend. And he spoke to God as to a friend.

Jesus had the concept of God as Father, and throughout his ministry, he referred to God as Father. "The Father that dwelleth in me[1] . . . My Father worketh hitherto."[2] Always, his relationship to God was that of God as Father: "He that hath seen me hath seen the Father . . . Believest thou not that I am in the Father, and

[1] John 14:10 [2] John 5:17

the Father in me?[1] . . . I and my Father are one."[2] From the record in the Gospel of John, there is every reason to believe that before the Crucifixion, Jesus realized his conscious oneness with God and saw that all that was of a human nature was only the darkened glass through which Infinity was appearing. He learned not to have conscious thought or conscious will or conscious desire, but to let himself be the vehicle of God, realizing that it was not God *and* he, but that actually all there was to him was God. From Jesus we have the teaching: "I am the way, the truth, and the life[3] . . . I am the vine, ye are the branches."[4] His whole teaching was built on *I am*.

Being students of spiritual wisdom, you all know that there are many states and stages of consciousness. To some people, God is clearly understood when referred to as Mind. There are others who can only visualize God as Principle, or as the Law of the universe. There are still others who love nature a great deal—plants, flowers and trees—and they have a sense of God as Life, the very gentle Life which permeates all. In every case, each one is interpreting God according to his own state of consciousness.

There are people who enter this life from the religious or devotional standpoint, and to them

[1] John 14:9, 10 [2] John 10:30 [3] John 14:6 [4] John 15:5

God remains God, and nothing else is satisfying. To some, God may be understood as the Christ, and that satisfies. On the other hand, there are many people in metaphysics who have never accepted the supreme Being under the letters G-o-d, or even as the Christ. To them, God must be law or mind or principle. However, that is a temporary stage, because once God has been realized, once God has been experienced, God can never again be mind or principle. God then becomes a gentle friend, God becomes Soul, God becomes divine love, and other terms which are meaningless to the person who has not yet *experienced* God. It is easy to talk about God as being divine Love, but it is a meaningless term unless you have actually felt It.

Experiencing God

The aim or purpose of following the spiritual path is not to be able to name God, but to *experience* God, and then let God be to us whatever It unfolds Itself as, because to each of us God will disclose and reveal Itself in an individual way. The highest prayer, the highest meditation, comes when we have entirely eliminated all preconceived opinions, thoughts, forms, or names for God and have allowed ourselves to become receptive, saying, "Father, reveal Thyself."

This does not mean that God is Father in the sense of a human father, because no one could ever dream of God as merely a male parent, nor could anyone in speaking of God as Mother think in terms of a human mother. The term, Father-Mother, merely denotes special qualities of God. When we refer to God as Father, we naturally think of a strong power that can be relied upon, a supporting or maintaining power, or even at times of a disciplinarian; when we refer to God as Mother, we naturally think of God as a gentle presence or protective influence; when we think of God as Father-Mother, we are thinking of all these qualities which surround us and form a very cloud around our shoulders and a light unto our feet.

Once we have actually felt or understood that God is neither Father nor Mother, that God is not a person in any sense of the word, and have thrown out all our own ideas as to what God is, and have let God reveal Itself, let God manifest Itself, then God will come with a "feeling" and an "awareness," and never again will there be a question in our minds as to what God is—or as to what term or name to use.

My sense of God is that of an indescribable presence and feeling. I do not know God except through "feeling." I "feel" the Presence all through me, through my chest, through my finger tips. No matter what the external circumstances

are, even when at times they might seem discordant, I am always conscious of this Presence—a sensing, a feeling, an awareness.

This subject of the nature of God has been enlarged upon, not that you may gain a greater intellectual knowledge of truth, but in the hope that many of you will eventually be so lifted in consciousness that you will have the actual experience of "feeling" God, and can finally say, "I have seen God face to face." Ultimately, that is what will happen to all those who follow the spiritual path. They will be lifted in consciousness to the place where God is a reality, and then when someone asks them, "What is God?" they will only smile, because there will be nothing else they can do. I would not know what else to do if someone asked me, "What is God?" because, after you have felt God, you can no longer name It. It cannot be done. There are no words to describe It and there is no way to visualize It for someone else. It must always be an individual experience.

When we arrive at that place in unfoldment where we take into our meditation the prayer, "God, reveal Thyself," and ultimately feel It, only then will we have come to a point of spiritual understanding.

The whole purpose of our being on this plane of life is the attainment of that realization of God. Once we have achieved that, once we

have arrived at conscious oneness with God, the mistakes, discords, and inharmonies of life fade away, and God actually becomes the life of our being, the support, the supply, the wisdom, the guidance, and the intelligence; God becomes the gentleness, the peacefulness of our being; and yet, there is the full realization that all this is still God appearing *as*. Once we have the sense of the presence of God, we know that all we have or experience is the result of that Presence and that we shall always have it: "I will never leave thee, nor forsake thee."[1]

Once that Thing touches you, you know It is there, and It never leaves you nor forsakes you. Yes, you may have days or hours, or even weeks, when you say, "I feel entirely cut off from God." And you might really feel that way. You might feel as if you were a human being let loose in the world and that you had lost your base. But it comes back very, very quickly, and you find that you were not really away from It; It was just a little beyond your reach for a while. The pressure from outside was too much—for the moment.

Who Am I?

We must come to some kind of realization as to where we stand in relation to God. We

[1] Hebrews 13:5

speak of God with us; we speak of God as filling all space; but just who am I and where am I?

Begin by thinking about your big toe and ask yourself the question: "Is that I?" The answer will come back, "No, it is not I; it is mine." Then in thought turn to the foot to see if you are the foot, or if the foot is yours. Continue with this questioning all the way up to your head, and see if you can find yourself localized in any part of your body, or have you by now discovered that you are not in the body, but that the body is yours?

You will not find yourself in the body because you are not there. The body is yours, but you are not in the body. Why? Because you are consciousness, you are intelligence, and you cannot entomb consciousness or intelligence in flesh. Consciousness governs body; it is not entombed *in* body. How could intelligence, a state of awareness, be confined within a brain or a stomach?

You are consciousness. How do you know that? Because you are conscious: You are conscious of your body; you are conscious of your family; you are conscious of your nation; you are conscious of the oceans, stars, sun, moon—all of these are embraced within the consciousness which you are. If they were not in your consciousness, you could not be aware of

them. The moment you begin to understand that, you will begin to see why you are not localized in a chair, or even in a room. Right where you sit is the whole earth, encompassed within your consciousness; therefore, you must be larger than the earth to be able to encompass it within your consciousness.

Nature of Consciousness

The consciousness which you are is infinite; and through that consciousness, it is possible for you to become aware of everything there is in this world, the past world, or the world to come. Nothing could be outside the range of infinite consciousness. By becoming aware of the infinite nature of your being as consciousness, you begin to realize that it is your consciousness which embraces and embodies everything in your experience—your body, your home, your business, and all the affairs that concern you. It is this consciousness which you are that governs all these activities.

When you are considering the subject of consciousness, you are dealing with infinity, eternality, immortality. This is the consciousness which you are, the consciousness you have not found in your body, but which you have found embraces, not only your body, but your entire universe. As soon as you begin to realize

yourself as consciousness, you begin to understand that you, yourself, are immortal and eternal and infinite. Merely an intellectual knowledge of this will do nothing for you. There must come the inner realization of this great truth before you will begin to "feel" the presence of this power acting as your individual consciousness.

This consciousness which you are acts through intelligence, acts as mind, and acts more powerfully and clearly and correctly when we have become a state of receptivity to its action. In the human picture, there has sprung up a fleshly mind, a mind which sometimes does wonderful things for you and at other times gets you into trouble. With this human fleshly mind, you can do some remarkable things, but this mind will carry you just so far, and then its limitations are apparent.

That same mind, however, when it is imbued with spiritual wisdom, when it begins to draw on infinity, is no longer the human fleshly mind. It is still expressing as individual mind, but it is no longer a planning, plotting, reasoning, scheming, thinking mind. It is a state of receptivity, an instrument of divine Intelligence, always guided along the right way and in the right path. Naturally, when the mind becomes this state of receptivity to divine guidance, it will not be led or guided into desiring to gain

fame or fortune by devious means. Anyone who opens consciousness to this divine guidance must understand that whatever blessing it brings to him as an individual will likewise accrue to all those with whom he is associated. Therein lies the difference between the activity of the human mind, guided by human motives, and the activity of your individual mind, when it is willing to receive the guidance of infinite Intelligence, infinite Wisdom.

That is my reason for enlarging on the subject of consciousness. We have already seen that God must be revealed to each one of us individually, not as a name, but as an experience, a "feeling," and now I want you to see that when that comes, it comes as infinite Consciousness, an infinite Consciousness which you recognize to be your own. Then it is imbued, not only with intelligence, wisdom, guidance, but also with protection and gentleness—everything necessary to the harmonious development of your existence, not only from the "cradle to the grave," but since "before Abraham was[1] . . . even unto the end of the world."[2] Every quality of wisdom, every quality of direction, guidance, safety, security—all these are to be found in the consciousness which you are.

[1] John 8:58 [2] Matthew 28:20

Consciousness Unfolding as Form

Now watch what happens! From the moment that you gain the first glimpse of God as your consciousness, you begin to understand that great point with which we began this particular work, namely, that there is no power or value in the effect, but that all the power, all the value is in the consciousness producing the effect. You begin to see that wherever you are is "holy ground," and that the Omnipresence with you, the Omnipresence *as* you, has everything necessary for the fulfillment of the moment whether the need is in the nature of supply, of health, of knowledge, or of protection. Whatever the need, you find it fulfilled in the Omnipresence which you are, never dependent upon person, place, thing, circumstance, or condition. When you catch this sense of yourself as consciousness, or of consciousness as the reality of your being, wherever you are, you have the whole infinity of God available. You will then really begin to understand the biblical promises: "I will never leave thee, nor forsake thee.[1] . . . When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."[2]

[1] Hebrews 13:5 [2] Isaiah 43:2

The first step in your realization of yourself as consciousness begins with your search from "toe to head" to see if you can find yourself in the body. Then when you find that you are not in the body, but that you are conscious of the body, you will also begin to realize that you are "out here" as consciousness, where you cannot be touched by anything of a finite or erroneous nature.

Try to catch the vision of the meaning of consciousness, because it will unfold to you or through you as your very wisdom, as your very life, and it will bring with it, its own immortality, its own eternality, its own infinity. When you begin to realize yourself as consciousness, you are beginning to realize God as the very fibre of your being, as the very substance of your body. With this new understanding, you will look out upon this world and see everything as a formation of that consciousness and, therefore, as an instrument of God, not of evil.

The three Hebrews went through the fiery furnace without being burned and without even the smell of smoke upon them because they knew God as the power of all effect and, clad with such a protective covering, they did not see the fire as an evil element. They saw it only as an activity of consciousness, as a quality of consciousness.

God Is the Only Being

When this idea of the oneness and allness of consciousness dawns, there will come many experiences of healing, protection, and guidance. At one time, a student who was helping someone with a physical claim suddenly had the realization, "*I am* the only one, *I am* all there is. There is only one *I*, and therefore, if this claim is not true of the *I* that I am, then it cannot be true of anyone else." That realization brought immediate release, and healing quickly followed.

Another case of healing from a similar realization was that of a cancer. The person who brought about the healing told me that she had been reading *Spiritual Interpretation of Scripture*[1] and had caught very clearly what was brought out in that book on the one *I*. When the person who had been struggling for years with the claim of cancer asked her for help, the realization came to her, "I do not have this condition; it is no part of my being, and since that is the only being, how can it be any part of any other person's being?" The next morning the healing was complete; the whole thing had disappeared.

These are two experiences brought out through the realization of the oneness and

[1] By the author (San Gabriel, Calif.: Willing Publishing Co., 1947).

allness of Consciousness. You see that if there is only one Consciousness and It is infinite, you must be that Consciousness. Then when someone tells you that he is sick or that he is poor, you know that that cannot be since there is only one infinite *I*, one infinite Consciousness, appearing in all Its infinite manifestations, but still the one *I* which is the *I* that I am.

When someone turns to you for help, there must be no sense of a patient coming to a practitioner, and a practitioner in some way contacting God so that the patient in turn will be healed. There is not God, practitioner, and patient: There is only God; and spiritual healing can only come with that realization. Otherwise, you have a sick person who is dependent on a practitioner's understanding or ability to reach God and bring It down to the patient. Too many things can go wrong in that picture. There is no practitioner and there is no patient: There is only God, and that realization must come with every treatment, with every attempt to bring harmony out of the chaos of human affairs.

When you are dealing with your own life, when you are dealing with your family relationships, or when you are dealing with your business relationships—even your national and international relationships—you should practice this exercise of traveling up and down your

body to see if you can find yourself there, and when you cannot and you ask, "Where am I?" or "Who am I?" or "What am I?" then realize that the *I* is God. Once you have caught that vision, you have solved the whole problem, because you can readily see that there cannot be room for God, infinite Being, and anyone or anything else besides.

Every relationship in life is based on the belief that there are two or more of us—two or more of us in the home, two or more of us in the business. All spiritual truth, on the other hand, is based on the fact that there is only one *I*, one Consciousness, one Soul, one Spirit, and I am that *I am*. All that the Father has is mine—all that is true of *I* is true of the son.

Where our trouble comes is that, after we have made that declaration and have realized that truth, we try in some way to hook it up with mortals, with the mortal picture. That is where we lose our demonstration, because it cannot be done. Mortals constitute the illusion; they constitute that which has no existence. How then is it possible to link a spiritual truth with that which has no existence? It cannot be done. Do not try it. You cannot heal a human being, and I cannot heal a human being. If it could be done, God would have done it long before we attempted it. The sum and substance of the healing work is in the realization that

there are no human beings, that God is the only infinite being.

We all know these spiritual truths, but we all get tripped up on one thing. After we have known this truth, we wonder, "Well, but what about my patient who is not responding?" *We do not have a patient!* If we entertain such a thought, if we entertain any thought of a patient, we have no right to be a practitioner, because we do not yet have an understanding of the one *I*, the one *Ego*, we do not yet have an understanding of our own being as consciousness. I know that this is not easy because it is opposed to everything to which the human senses testify.

The answer to that question is the answer to your or my individual problem. The whole world has a belief of a selfhood apart from God, and it is paying the penalty. We are also paying the penalty. And the longer we go on accepting a selfhood apart from God, the longer will we pay the penalty for such a belief. Only when we awaken to our true identity, will we come into the realm of our spiritual heritage of harmony, wholeness, joy, peace, abundance, and all the good that is of the spiritual kingdom.

Chapter X

GAINING THE CONSCIOUSNESS OF GOOD

CONSCIOUSNESS is the real secret of the world. When you think you are searching for God, what you are really searching for is an understanding of Consciousness, because Consciousness *is* God; God *is* consciousness. These are interchangeable. Consciousness is God, and God is consciousness. When you have found the inner meaning of Consciousness, you will have found God. When you find God, you will have discovered your own consciousness.

You can now more nearly understand what I meant when I said, and have repeated several times, that the purpose of this work is not to give you more truths that you already know. I am sure that you already know all of the letter of truth there is to be known. It is so easily available, not only in my writings, but in many others. So I repeat: The purpose of this work is not to add one iota to your intellectual knowledge of truth, but to quicken the unfolding of consciousness—the unfolding of the divine Consciousness as your individual consciousness.

The key to what we call "demonstration,"

that is, to a successful and happy life, a joyous and complete existence, is consciousness, gaining the consciousness of good in one form or another.

If we were asked what the object of our work is, I suppose we might say, "We are searching for God." To most people God is a vague term. Would you know what to do with God after you found Him? Actually, if we were honest with ourselves, we would say, "I am seeking a sense of peace, a consciousness of harmony, a consciousness of health, a consciousness of the wholeness of being." We can sum that up, too, in the phrase, "a consciousness of happiness." If we are happy, we have all these things, and our happiness is all inclusive.

Someone has said that happiness is a butterfly, which when pursued, is always just beyond your grasp, but which, if you will sit down quietly, may alight on you. If it is true that the kingdom of God is within you, happiness cannot be found outside. Happiness is that which flows from within your own being. So, the state of consciousness which is always pursuing happiness must be given up, and the consciousness of sitting quietly and letting joy come must be attained.

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads

us a wild-goose chase, and is never attained. Follow some other object, and very possibly we may find that we have caught happiness without dreaming of it.[1]

To attain happiness or peace, to attain peace of mind or a sense of wholeness and harmony means, first of all, to stop running around, stop trying to get something, and rather learn to sit quietly, to meditate, and to ponder within yourself the realities of Being, and then *let* this happiness come. It has been said that happiness is a perfume you cannot pour on others without getting a few drops on yourself. So before this perfume of happiness can come to us, we have to begin pouring it upon others.

Nothing Can Be Added to You; Nothing Can Be Taken from You

All this goes back to the teaching of the Master: "The kingdom of God is within you";[2] it must well out from you. Nothing can be added to you; nothing can be taken from you: You are eternally complete and whole. Whenever we attempt to meditate, let us remember this: There is nothing "out there" separate from us to be attained. We have only to gain the consciousness of that for which we

[1] Nathaniel Hawthorne, *American Note-books*, November, 1852.
[2] Luke 17:21

are seeking, and we shall find that we have it. And let us never forget that in bringing about a sense of improvement in our affairs, we begin where we are at the moment. We do not dream about what will happen after we get more understanding or after we have been another year on this path.

For example, if the problem is one of health, we sit down and right where we are we begin to realize whatever truth we know about God and God's infinite spiritual creation. We do not wait until tomorrow, we do not wait until we know more truth, or until we are more spiritual, or until we are more deserving. We sit right down now and use the one grain of truth that we know. If we do not know more than a grain, we put that one grain to work. We take whatever of truth we have and utilize it. We sit down and ponder the truth of God, the wholeness of spiritual Being, the nature of the spiritual universe, the truth that error is not power, disease is not power, sin is not power and, therefore, cannot cause anything. That is the way we begin to build this new consciousness of the allness of God, which includes the allness of health, the allness of harmony, the allness of abundance, and the consequent nothingness of any power to obstruct the operation of this Allness.

If the problem is one of supply, we would

immediately utilize all the truth that we know and put it into operation by doing whatever there is to do at the moment. It might be that we would have to begin with the most menial job in the world, but that would make no difference—even if we did not get paid for it. The thing to do is to get busy with it, knowing that little grain of truth and continuing in it. Thereby you build a new consciousness of activity, of employment, of income, in fact, of everything there is.

In the same way, if we want our bodies to be vital, if we want them to be useful and remain active with the passing of years, we do not accomplish this just by gaining a better body. Humanly, we can gain a better body: We can go to a gymnasium; we can take exercises; we can diet and build ourselves a good physical body, and we might even bring about a measure of longevity, adding five, ten, or fifteen years to our human span. But, in spiritual work, that is not our aim. Our aim is to attain a spiritual sense of body, a spiritual consciousness of body, so that that consciousness maintains the body, infinitely and eternally and harmoniously. Therefore, we have to gain a consciousness of immortality; we have to gain a consciousness of eternality; we have to gain a consciousness of bodily perfection. The secret of gaining health or of gaining supply is not in gaining health or

in gaining supply, but rather in gaining the *consciousness* of health and the *consciousness* of supply.

Your Consciousness of Truth Becomes the Substance of Your Demonstration

Do you realize now how important consciousness is? To learn to change our consciousness is really and truly the purpose of our work because whatever is discordant in our experience is but our erroneous consciousness of that which is appearing, and it is not going to do any good merely to achieve a better appearance. For example, if you are in a home you do not like, it will not be of any permanent value to you to get a better home. That is not the solution. The solution is to gain, first, a better consciousness of home; then the better home will follow.

The same principle applies if you are dissatisfied with your business, if you are dissatisfied with your practice or with your profession. You must gain a freer or better consciousness of that with which you are not satisfied before you can experience the desired good itself.

Is that clear? You may as well begin right here and now by realizing that the secret of having anything is first attaining the consciousness of it. Why is that? Because

consciousness is God, and the moment you have the consciousness of a thing, consciousness creates it, whatever the "it" may be—home, companionship, supply, employment, health, eternality, immortality. Your consciousness of it builds it. "With all thy getting get understanding."[1] With all thy getting, get a consciousness of good, and then the good will follow.

As you gain the consciousness of anything, this consciousness produces it: Consciousness becomes the substance of your demonstration. If we should tell you that what you looked like and that what you were when you were born were the direct result of your own state of consciousness, you might think that incredible and that you had nothing to do with it. But that is only because you may believe that you began at the moment of your birth or a few months before. That is not true. You have coexisted with God since "before Abraham was,"[2] and therefore, the state of consciousness that you were prior to birth is the cause of what you were when you were born. In the same way, whatever state of consciousness you are now is the cause of what you now demonstrate, and the state of consciousness that you attain next year or ten years from now will be the cause of the appearance of your body, of your business,

[1] Proverbs 4:7 [2] John 8:58

of your home and home relationships, or of your national and international relationships.

Do you really and truly believe that your own consciousness governs your life? Can anyone doubt it? The whole teaching of The Infinite Way is based on the premise that Consciousness is God, and that Consciousness, being universal Consciousness, is your individual consciousness. From that standpoint, you should have a perfect body, a perfect business, a perfect home.

As you, yourself, become more and more aware of the infinite nature of your own consciousness, the effect begins to appear in your experience in infinite form. The more the mesmeric suggestion or universal belief of a selfhood apart from God grips you, the more will your demonstration be governed by world-consciousness, instead of your own infinite consciousness. If there is a depression and you find yourself out of a job, you will have become the victim of a world-belief, instead of demonstrating that world-beliefs have no power over you and that your consciousness of being is the law unto you.

This in no way denies scriptural teaching. In Genesis, we were given dominion over everything in this universe from under the sea to above the stars. And certainly the teaching of the Master does not make us the victim even of a tyrant or a dictator. His teaching was that

nothing could in any wise have power over us, unless it came from the Father, but we must have the consciousness of that truth in order to demonstrate it. The fact that truth is true will not do the work: *It is your consciousness of truth that does the work.*

Chapter XI

STATES AND STAGES OF CONSCIOUSNESS

> And the Lord said unto me, Behold, I have put my words in thy mouth.
>
> See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.
>
> JEREMIAH 1:9, 10

THAT was not said to a man; that was said to a state of consciousness, a state of spiritual consciousness. That state of consciousness not only roots out, but it also plants; it destroys, but it builds. The only thing that it tears down and destroys is a false sense, a false sense of God, a false sense of the universe, a false sense of your individual being and body: What it builds up is the realization of true identity—a knowledge of the world as it really is and of all that is in the world.

There are states and stages of consciousness, however, and when we are working in the human world with our human resources, with our human wisdom and physical strength, we

are living in and through a material state of consciousness.

The world as a whole was for the most part in a state of material consciousness until the middle of the nineteenth century when it advanced into a more mental state of consciousness. Always, there have been a few people who have to some extent known the mental realm—the artists, writers, and visionaries of all time. When the power of the mind was first brought to the attention of the world at large during the middle of the last century, the world seemed ready to advance into a mental state of consciousness, and it began to do mentally what had formerly been performed physically. In other words, healings of the body which had formerly been accomplished by means of medicines, herbs, or plasters now were being brought about by "thinking thoughts," by mental suggestion, at times even auto-suggestion. All types of healing by mental means came into being, from the out-and-out hypnotic to that which was just a mild form of suggestion or auto-suggestion.

The Mystical State of Consciousness

Throughout all ages, however, it has always been known that, in addition to the material and the mental, there is a third and higher

consciousness—spiritual consciousness, the consciousness attained by the mystics of the world, by those who have achieved *conscious oneness with God*. Mysticism is any teaching or religion which acknowledges the possibility of conscious union with God, conscious oneness with God. In its correct sense, mysticism recognizes the ability to receive, without benefit of outside aid, a communication from God, to receive direct guidance, to commune with God. There is nothing of the occult, nothing of the mysterious, in mysticism. Correctly understood, mysticism is the language of all metaphysical teachings, because it is the teaching of conscious oneness with God.

The mystical state of consciousness—conscious oneness with God—is the highest state there is. In that state, the conscious thinking mind is merely the vehicle for the mind of God, the one universal Wisdom, which individualizes Itself as your mind and my mind.

It is much the same as what may happen to an artist if, in his higher moments of illumination, he should conceive a painting of rare beauty: He would go to the canvas to crystallize his vision, and this would be done with the aid, not only of his hands, but of his human mind as well, through his knowledge of color, perspective, and his knowledge of the technique of painting. Through those skills, he would

execute the idea that came to him from his perception of the infinite spiritual sense of being.

In the same way, the tone, melody, or harmony, a composer embodies in his work, really comes out of the Infinite, out of the universal Consciousness, and it individualizes itself as the work of some composer. But that composer would have to sit down, and with the technique, skill, and knowledge of harmony and musical theory that he had developed individually through what we call the human mind, he would translate his idea into a piece of music that could be played by anyone skilled in the art of the particular musical instrument for which it was intended.

The greatest mystic of all time was John, the beloved disciple. It was he who wrote, "And the Word was made flesh, and dwelt among us."[1] The true mystic is not a visionary in the sense of being impractical, and this teaching is not that of a visionary who sits with his head in the clouds, although that, too, is permissible and important if his feet are firmly planted on the ground while his head is in the clouds, so that that which seems intangible or visionary to sense really becomes tangible as form and demonstration.

In this spiritual state of consciousness, you

[1] John 1:14

do not idly dream, but you do have visions, you do receive ideas. These, you do not tell to the ordinary man on the street because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."[1] Rather do you hold them in your own consciousness, always working toward their fulfillment until ultimately you receive proof that the Word does become flesh: It becomes tangible; it becomes visible; it dwells among us as demonstration. In The Infinite Way of life, we are always striving for a higher realization of true being, for the highest sense of spiritual understanding that can be attained, and it is that toward which we are all walking, and then watching as it becomes tangible and visible in our experience.

Seeing spiritually is very different from seeing psychically. When we are aware of psychic experiences, such as seeing colors or seeing visions, even though they may have some application to our human experience, that is, they may aid in prophecy or may serve as warnings or may even be guides, remember that they are still entirely on the psychic or mental level of consciousness. These psychic experiences have nothing to do with the world of Spirit. In spiritual literature, you never find

[1] I Corinthians 2:14

references to these as being spiritual experiences. Such references are found only in psychic or occult literature or in literature on the mental plane.

The "Real" and the "Unreal" Universe

When we first come into metaphysics, we learn about the "real" world and the "unreal" world, about the "real" man and the "unreal" man. For awhile it is probably necessary that we make this distinction between what appears to us as a mortal or human being and the ideal type of man, that which we call the Christ-man, the highest ideal of individual being conceivable.

When we are on this path as neophytes or even as initiates, we may make that distinction and speak of "in reality," the "real" man, or the "real" universe. Jesus said, "My kingdom is not of this world,"[1] which might set up in our thought the sense that there are two worlds. This, however, is only a temporary means in order to separate our thought from the belief that what appears to us as a sick or sinning mortal human being is God's creation, so that in the beginning of our study and practice, we may be able to look out upon this human world and say, "Thank you, Father, I know you never made this!"

[1] John 18:36

As a matter of fact, God did not make what we see because what we see is not what is really there. We see only our concept of what is there, and God did not make that. That is formed by our environment, with a little heredity mixed in, plus our education or lack of it, and then by our human experiences in life. For example, the person who has been robbed a few times does not trust anybody in the world, just as the person who has been deceived over and over again no longer believes in anyone. Or it may operate as the other extreme : The person who has never had anything but the most harmonious experiences, the most beautiful home life, and has known only people of integrity never believes that there could be dishonesty or that there could be people who would intentionally harm others. In every case, the concepts entertained by these people have been colored by their environment and experience.

The same applies to each one of us. The concepts we entertain of the world and all there is in it are molded by our environment, hereditary influences, and the education we have or do not have. All of these factors contribute to molding the concepts we hold of our universe.

The picture before us of human good and of human evil is the "unreal" world that we hear about in metaphysics, which most metaphysicians interpret as a world out here which

is "unreal," or a man out here who is not "real," who is not the Christ-man. This is not true. The only unreality about this universe and about man is that we are seeing only our concept and not what is actually there.

In this period of our advance from the human to the divine, some of the schooling that we must have to further our spiritual unfoldment is the realization that what the five physical senses testify to *is not reality*. It is because of this that metaphysical literature refers to a "real" world and an "unreal" world, a "real" man and an "unreal" man, a material man and a spiritual man.

Spiritual Man and the Spiritual Universe Are Here and Now

As you rise higher in this spiritual approach, you come upon a great discovery. You are that spiritual man, and right here and now is the spiritual universe: You not only do not have to die to reach this spiritual universe, but you do not have to become any other person than you are now. The only thing that is necessary is the dropping of the false traits of humanhood which have been picked up, the unfounded fears and the ignorance of a governing Principle.

We do not have to become anyone other

than we are in order to receive divine guidance, divine help, divine wisdom, divine protection, divine supply. Why not? Because as we relax our human thinking, that is, our fearful thinking and our doubtful thinking, as we learn to relax from any belief in a power apart from God, as we learn to relax and lean back into the natural and normal state of being, we recognize, "Ah, yes, God *is*!" Then the whole world of human fears, of human doubts, and of human anxiety disappears, and with it, the need of human scheming and human planning:

There is no need to take thought for tomorrow, since each minute of every day I am receiving an impulse to do that which should be done at the moment. There is no obstruction because there is nothing in my thought to bar the flow of this divine Impulse. There is no hesitancy or indecision because there is no feeling that through my human ingenuity I have to do something. Therefore, in this state of realization, I become a transparency for the divine Impulse, and It keeps unfolding throughout all time.

With this realization, we come into a greater awareness of a divine plan in the world, and we relax and rely on it.

This same thing is true of you in the home and in the business world. In that stage where, in metaphysical language, you are termed the "human" man, the "thinking" man, you

spend much time planning each day, much time worrying about what you are going to do next season or next year, or what should be done for this or that in your personal world. You are living in the state or stage of consciousness where you are a mortal, human being. But you learn through metaphysics that there is a "real" man, and you immediately set up an ideal. You either visualize Jesus Christ or someone else, or you visualize yourself approaching that state of spirituality and divinity referred to as the "real" man. For a while, that will serve your purpose because it gives you an ideal towards which to work.

But let us remember that *you are that ideal man all the time*, and all that is necessary to bring that man forth into manifestation is your realization that there *is* a divine Principle operating in the universe. The moment you realize that, you relax, you let go of all that constituted your humanhood—your worry, your fear, your doubt, your anxiety, your planning, your scheming. And in the moment that you let go of the false sense of humanhood, you find yourself to be that spiritual man, the "real" man, that man toward which you have been working.

You will never come into the kingdom of heaven until you begin to realize that the man you are now is that spiritual man, and that

man is in heaven now, under divine rule, under divine guidance. Learn to relax more and *let* that divine rule and divine guidance become operative in your experience. You will never be transformed into some other man; but through study, through teaching, through prayer and meditation, you will evolve into a higher consciousness of truth: You will still be the same man but without your old human weaknesses.

I have gone into all of this to bring out more clearly the answer to the question of the difference between seeing psychically and seeing spiritually, because when you arrive at the point of realizing that, right here and now, you are spiritual being, the manifestation of all that God is, then, you will have left behind the psychic world of seeing visions, seeing colors, or seeing anything of that nature.

Spiritual Vision

True, you have always been that "real" man, but you were not always aware of it. When that moment of awareness comes, however, you will look out on this world and realize:

This is the world that God created; this is it. The human mind is not seeing it as it is, but nevertheless this is it. The human mind does not see me as I am, but I am He. *If I look in the mirror and*

try to find Him, I shall not be able to see Him because again I shall be trying to localize Him. I shall again be looking at a concept and trying to find Him, who is right here as the presence of my own being. How could I be any other than I am*? And that* I *is the manifestation of all that God is: That* I *is God; that* I *is Christ; and* I am He. *In that moment of realization, I am relaxed, and* I am He.

That is why, in the beginning of Jesus' ministry, he spoke only of the Father within and denied his humanhood. "I can of mine own self do nothing . . .[1] My doctrine is not mine, but his that sent me."[2] He was proclaiming that that which the world saw as a human being was not, in and of itself, the reality of being, but was the vehicle, or transparency, through which the real was shown forth.

But how did he end his ministry? "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father . . .[3] I and my Father are one."[4] In that last vision, he told them the whole truth: Divested of human fears, of human anxiety, of human plots and human plans, the *I* that I am is that spiritual Being.

It has been said that the highest sense is to be able to look the devil in the face and see only

[1] John 5:30 [2] John 7:16 [3] John 14:9 [4] John 10:30

the face of God. That is the spiritual state which is above the mental or psychic, the state of being able to look at every man and woman in the world and say, "I am looking into the face of God." That you can do only when your own consciousness has been divested of desire, when you no longer desire anything of another, when you can look out at the world without longing, without lust, animality, hate, or fear. You will be the very same person who twenty-five years ago might have looked out upon the world and been afraid of this person or lustful of that person, but now you look out and say, "Why, I see the face of God!" Do you see what I mean? There are not two of you. There is only one, and *I* am that one.

But you are that one only in proportion as you have grown through all of these spiritual teachings to that place where you can look out on the world and not desire anything, or lust after the things of the flesh, knowing that in the reality of your own being the fulfillment of God is made manifest, and all that you will ever need will become manifest each moment as the need appears. If it is for money or companionship, or if it is for transportation—whatever the need may be—God fulfills Himself as individual being, as my individual being and as your individual being. The minute we grasp this, we grasp the highest revelation of spiritual

truth. There is not heaven *and* earth; there is not God *and* man; there is not spiritual being *and* human being: *There is only One, and I am He.*

The Master-Christian gave us two great commandments:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
>
> LUKE 10:27

> If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
>
> I JOHN 4:20

If we do not love man whom we have seen, how can we love God whom we have not seen since God and man are one? To the finite sense which sees out through limited vision, it is true that God is invisible; but once we reach this high estate, this high realization of spiritual being, and can look out on the world and see every person, every circumstance, and every condition as God appearing, then God is becoming visible to us. Until we reach that state, however, God is invisible to us, because in order to honor God, the Infinite Invisible, we must honor man as God made visible.

Gratitude

How do we love an individual? We must understand individuality as God, understand that God is individual being, the only individuality there is. But that individuality appears infinitely, and it appears as individual you and individual me. Therefore, in honoring or respecting the individual, we are worshipping God.

That is why I said that the first duty of the disciple, or student, is that of gratitude. Gratitude must be expressed tangibly, and it cannot be expressed tangibly in the abstract. Therefore, it must be expressed *to* an individual. Only in expressing gratitude to an individual, are you expressing gratitude to the individuality of God in one of Its forms. You are recognizing God as the source of that for which you are grateful.

Never should we receive money or give out money, never should we take food or drink without that moment's recognition of gratitude to the infinite Source which is also the infinite Source of our own being. To do that, but to fail to be equally grateful to the individual through whom the good comes, would be an attempt to be grateful in the abstract. It would be holding our head in the clouds without keeping our feet on the ground.

There are many ways, or forms, of expressing gratitude to an individual. One form, of course, is with money; another is through recognition. Let us recognize the part that each of us plays in the other person's life and be willing to let our gratitude flow out to that individual in some tangible form. It may be in the form of service; it may be in the form of the spoken word; or it may be in the form of money. Whatever form it takes, it must come out, it must be expressed, and it must be expressed to an individual in order for it to be expressed to God, since God is appearing to us as the individual.

Omar Khayyám saw rightly when he said, "Heaven is a vision of fulfilled desire," and you and I are in heaven the very moment we begin to feel that we are living the life that we were meant to live, and we know when that is by the feeling of rightness that is in our lives. There is no real joy in doing work that we do not like, but when we love our work, we cannot wait to get at it. In that sense of rightness, we find our heaven, our harmony. Omar Khayyám had this same vision when he wrote: "A loaf of bread, a jug of wine, and thou." In that simple experience of human companionship, in that fulfillment of the physical need of food and drink, he saw a sense of happiness, a sense of peace and contentment. This vision was

mystical, not sensual any more than the Song of Solomon is sensual. It is a spiritual thing, translated into the everyday language of human experience.

Take away that everyday human experience and how would you experience that transcendental thing called happiness or peace of mind? No, it is in this everyday life of ours, in just the simple little things of courtesy, kindness, appreciation, gratitude, helpfulness, cooperativeness that we ultimately find our spiritual peace, our spiritual contentment, our spiritual harmony. Only in these little commonplace human things, in these human relationships, will we ultimately find our spiritual peace and the divinity of our being.

Attaining Spiritual Consciousness

We must take the mystery out of the "real" man and the "real" universe and come to the realization that this is heaven right here and now. If we are not finding heaven here, it is not because there is some other world we must find or that there is some other man that we must become. It is only that we must relax our humanhood, divest ourselves of human fears, worries, and doubts. But that cannot be done through will power. There is only one way in which we can lose our human or mortal sense

of existence and that is by becoming *consciously* aware of a Presence which we know and understand to be God. We come into that consciousness through our receptivity, through our meditation, and through pondering the truths of Scripture or spiritual literature.

It is not done merely by affirming and denying until some truth has been memorized and rooted in the human mind. It is done by pondering softly and gently and peacefully these spiritual truths, until they really are absorbed so that they actually become a part of our consciousness. In this way, we gain the conviction of the presence of God; we actually experience and feel that Presence, and with that, we lose all false human sense, all negative human sense, and we find ourselves in what the world may look upon as a good state of humanhood, but which really is not that at all: *It is the divinity of our own being made manifest.* That divinity of our being still shows forth as individual you and individual me—the Word becomes flesh and dwells among us, and that Word is made flesh as you and as me.

You can see why we do not try to destroy or even to still the human mind. Our effort is in the direction of becoming aware of spiritual truth; we try to gain the consciousness of peace, and then the human mind becomes that which it was originally intended to be—a

vehicle for our wisdom and knowledge. In the same way, our bodies do not disappear through attainment of spiritual consciousness, but they become that which they also were intended to be—the vehicle of our individual expression.

> Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.
>
> JEREMIAH 1:5

Now try to realize this, that before conception there must have been a consciousness to do the conceiving, there must have been a consciousness to form your very body. As parents, you know you could not do this for your own children, even though you were the vehicle through which it was done. A consciousness formed that which you are. It could have been only God-consciousness, and It formed you in Its mold, maintained you and sustained you in Its care. The only thing that has happened throughout the years that have elapsed is that you have taken over the job yourself and have forgotten that that which formed you as an individual being, that which gave you form and body, or that which appears to the world as creation was a state of consciousness performing the function of an eternal plan. Therefore, that which it formed is spiritual man.

"And I ordained thee a prophet unto the nations." This consciousness which formed you, formed you as a spiritual entity, as a prophet or perfect state of consciousness.

> Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.
>
> JEREMIAH 1:7

In other words, there is always this infinite, eternal, immortal, spiritual Consciousness to speak as you, to act as you, to perform as you. The only thing that has happened is that we have separated ourselves from It and have taken over the job just as the prodigal son attempted to do. But, through this teaching, we are returning to the Father-consciousness and are beginning to realize, "Why, I am that prophet, I am that perfect, spiritual seer."

Chapter XII

GOOD UNFOLDING AS THE ACTIVITY OF INDIVIDUAL CONSCIOUSNESS

LET us begin to tie in the threads—these threads of consciousness—in order to form a strong cord of realization and understanding, and bring this down to practical application, in other words, have the Word become flesh.

Our effort, our desire, our prayer, is to understand God. That means to understand infinity, eternality, and immortality. Since God is the subject of our work, of our understanding, and of our revelation, then infinity, immortality, and eternality must be the nature of its effect in our experience.

It may not be that today or tomorrow or next week—or even next year—we shall demonstrate the fullness of God, the allness of God. But God *is* all; God *is* infinite, omnipotent, omnipresent, omniscient; and in the degree of our awareness of that, we will bring forth those quantities and qualities of allness. Just because we have not completed our demonstration of the ascension does not mean that we have not caught the vision of God.

Having caught that vision of God, we can go forward with patience to that time when the allness of God is revealed in the experience of ascension above the whole world of belief.

It was only during the final moments of Jesus' ministry that he could say, "I have overcome the world."[1] So it will only be in the moment of ascension, in the moment when the fullness of realization comes to us, that we, too, can say, "I have overcome the world." But that is no excuse on our part to delay the climb—the unfoldment or revelation. There is no excuse for us to wait until the day of retirement when we shall have more time, or until the day of death when we shall have still more time.

Our day begins *now*. And if that day is followed each succeeding day with a continued unfoldment of consciousness, there will be no such thing as a day of death: There will be a continuous experience of unfolding good.

All of you who have caught this vision of God as Consciousness and of Consciousness as embodying all good—of Consciousness governing and controlling individual experience, of Consciousness being the substance, the law, and the form of individual being and of all creation—can begin to lift up your own consciousness to discern spiritually the things of God.

[1] John 16:33

The Activity of Truth in Consciousness Unfolds as Your Good

At this point you are to go one step higher. Catch this vision: The good of God, the good which is the activity of God, the good which is the unfoldment and revelation and experience of God *is the activity of your individual consciousness.* All the good that unfolds in your world—all of the good, wherever it is being experienced, wherever it is being revealed or understood, all of the good that ever takes place anywhere, at any time—*is the activity of your individual consciousness.* There is no far-off God. God is closer than breathing and nearer than hands and feet. Why? Because God is the consciousness of the individual. Under whatever circumstances there seems to be a need for the omnipresence of God, realize that *it is the omnipresence of your individual consciousness that is the God of your universe.*

When Eddie Rickenbacker was marooned on a raft in the Pacific Ocean, it was not the consciousness of his teacher or the consciousness of his practitioner that availed him anything. It was the consciousness of his individual being which was omnipresent where he was that made it possible for him to reach up and take the bird that came to be eaten, that made it possible for him to pick up fish

from the bottom of his boat—fish that had jumped into the boat from the water—that made it possible for him to bring forth rain out of cloudless skies. It was the activity of his own consciousness appearing as food and as rain. It was the activity of his own consciousness which ultimately appeared as safety and security.

It is the activity of your consciousness which appears as the health of your body, as business opportunity, as the right knowledge at the right time, as the meeting of the right person at the right time and under the right circumstances. It is the activity of your own consciousness appearing as your experience:

"I and my Father are one."[1] *God is my individual consciousness, and it is the activity of my individual consciousness which appears to me as home, business or money, or as talent, genius, or ability. It is all the activity of my own consciousness. That which has separated me from my good is the belief that there was something far-off, a power, a God "out there," or that it was something that I was trying to reach and could not.*

In fact, you never will reach it until you come into the realization that the kingdom of God is within you and see that that is the only place to turn to for anything—within, to your own consciousness. It does not make any difference what your need may be; it would not

[1] John 10:30

make any difference how small or how large it was; it could be anything from a needle to an anchor. There is no limit to the demonstration of your consciousness: You alone put a limit on its activity!

Consciousness Is Infinite in Scope

If you go down to the sea with a small glass, you can come away with only a small glassful of ocean, but if you go down to the sea with buckets, you can come away with buckets full of ocean. The ocean, itself, is large enough to give you any amount of whatever you need. So it is with Consciousness, with God appearing as our individual consciousness. We can go to that Consciousness for a little bit, or we can go to it for a great deal, since Consciousness, even individual consciousness, yours and mine, is infinite in its scope.

From now on, give not only much thought to this, but practice it so that when a need of any name or nature arises, you will immediately turn within to your own consciousness in a state of receptivity with that "listening ear" and let your consciousness unfold, disclose, and reveal whatever is necessary in your experience.

Let us not forget, however, in all this seeking, what that light is which we are talking about. Let us not get back into allegorical or

metaphorical language. We have taken the veil off the subject: "What is God?" and we have revealed God as individual consciousness. Never again think of Him as something afar off, something that has to be prayed to or pleased in any way. Think of God rather as the real substance of your being, the very center of your being into which you can reach in silence and bring forth a whole world of harmony, peace, and health.

The activity of individual consciousness appears as demonstration in whatever form of good may seem necessary and wise at the moment. Remember, however, that consciousness is not your "thinking" mind; consciousness has nothing to do with the thoughts you think; consciousness has nothing to do with your individual mental or physical effort. When I speak of consciousness, I am not referring to mentality, to the thinking or reasoning mind which is only a vehicle, but I am referring to that which is really the substance or reality of the human mind. When you turn within to this infinite Consciousness of your being, turn within in the sense of listening, of receptivity, of waiting for It to reveal Itself. You are not to say things to It; you do not have to ask It for what you want; you do not have to tell It what you need. If you know what you need, It knows it, too.

Without a word, then, without a thought, without giving It the name of the person you wish to benefit or the name of the disease you want to get rid of or the particular knowledge that you are in need of, turn within in a questioning attitude of receptivity, with a listening attitude, and let it unfold and disclose and reveal Itself to you.

This is not easy, I know, but this is the way: This is the way of unfoldment; this is the way of the spiritual path; this is the way by which we become aware of our oneness with God.

Trust the Activity of Your Own Consciousness

It is possible for a person to use all the affirmations of truth that he knows and yet be obstructing his own demonstration. For example, a person may be unemployed, and his affirmations are then in terms of employment: "I am about my Father's business" or, "I am employed," but it might well be that at that particular moment it is not his demonstration to be employed and in attempting to demonstrate employment, he is limiting his real demonstration.

This calls to my mind friends of ours who lived on the farm where two or three generations of their family had been born and reared. I often thought how hard they must have

worked to develop that piece of land and bring forth a livelihood from the soil and, if they were prayerful people, how they must have prayed for some of the stones to be removed from the land or for more physical strength to work the farm or for a little better weather to make the soil yield a few more bushels of potatoes. I am sure that they must have had a great deal of praying to do in the years that they were on that farm in order to bring forth a meager livelihood.

The third generation, however, came along and found oil on that farm! And now that same farm has five oil wells on it. Do you see the significance of this illustration? Never outline your demonstration to Consciousness. It might not be what Consciousness has for you at all. Suppose you do outline and you do pray to God for more strength to work your farm, to plant it, to sow it. Suppose you do pray for a dozen more workers to come along and help you harvest the crops, when right there all the time is the oil, waiting to spout forth. Do you see? Never tell your consciousness what you think your demonstration ought to be. It may not work out that way at all. Many of us have worked hard for years, and probably we would not have had to work so hard or so long had we been willing to trust the activity of our own consciousness to lead us into our demonstration.

It was the activity of your consciousness that

formed your body. It was not the activity of the consciousness of some far-off God. It was the activity of the consciousness of your own being that formed your body. It is the activity of your consciousness that has brought you through this span of years, and more than likely sometimes it has been hard going to advance against your own struggling.

God Is Nigh unto Thee

Let us relax in the realization that we do not have to go far afield to find God. Our search for God is not out in the world. Do you remember how many times men have gone out in search of the Holy Grail, and how many times they have come home weary and sick to find it in their own garden? The story of the Holy Grail is symbolic, illustrating that what men were seeking was really happiness, peace, harmony, and joy, but they made the mistake of going out into the world seeking them with all the human means they could muster—with all their human strength, with all their human intellect, even with all of their human money. When the world could not give it to them, when their own mind could not give it to them, and when all their ingenuity and money were gone, then they came home and found it right where it had been all the time. All the time it

was the activity of their own consciousness, and when they gave up all worldly means and, exhausted, gave up the search, it appeared.

Somewhat the same thing happens to us when we put too much effort into giving treatments and feel worn out and tired. Consciousness expands and says, "You foolish person! *I* was here all the time." Yes, sometimes we play tricks on ourselves that way.

The Mind as an Instrument

However, even though the human mind, the reasoning, thinking mind is not consciousness, it is not to be put off or destroyed. It has its place. It is what acts for us when we receive knowledge and wisdom from consciousness. The guidance, the direction, the leading, the inspiration, and the knowledge come as the activity of consciousness to our individual awareness. But when that guidance and direction come to us, then the mind and body are used as vehicles in carrying out the command.

Therefore, let us not attempt to get rid of the human mind or to stop thinking. Too many wonderful things have come forth through thinking. But let our thinking be inspired by the spiritual processes of consciousness. Let our thinking mind be still while we are "listening." Listening is an activity of the human

mind, so then, even that can be used as a function with which to *let* Soul, or Consciousness, appear. The major point that I wish to bring out in this connection is that Consciousness will reveal Itself to us without the thinking mind, but it is the thinking mind that is used in carrying out the orders or the guidance received.

Establish the Conscious Awareness of God Daily

Consciousness, however, reveals Itself to us only as we are receptive, only as we make the contact and keep the line open. In this work, we learn never to leave our homes in the morning until we have made the contact with Consciousness, until we have received from this Consciousness some impulse, something that seems to say, "All is well. Go ahead." It may be nothing else, nothing more than just a sense of satisfaction, a feeling of peace. You may say, "Yes, but I still do not know which way to turn." That has nothing to do with it. Go and do that which lies nearest at hand, and then, at the moment divine Intervention or divine Power or divine Wisdom is necessary, it will be right there at your finger tips, right where and when you need it.

The important point is to maintain this contact. It does not necessarily follow that because you make the contact with your

consciousness today, you will be consciously one with it at all times. In "this world," universal mesmerism or universal suggestion is thrown at us twenty-four hours a day. This universal belief comes to us through human thinking; it comes through the radio; it comes through the newspapers; it comes from the general unrest in human consciousness. We are hounded by a world-sense so strong that it is mesmeric, so strong that it would separate us from the activity of our own consciousness. In the earlier stages of this work, therefore, it is necessary consciously to "tune in" very frequently.

Everyone on this path should learn never to leave his home until he has felt that inner contact, no matter how busy he is, even if he has to get up fifteen minutes earlier in the morning to accomplish it. Even if there is no sense that a contact has been made, it is important to sit down for at least a few moments with an open ear and give this state of receptivity an opportunity to welcome God. In other words, the least we can do is to open our consciousness and prepare it for whatever is to come and then go on about our business. As I said before, in our early stages we should repeat this at noon and again at night, certainly at least three times every day. Then, too, if and when we awaken in the night, we should recognize that such waking is not merely

insomnia, but that we have been awakened and are alert for a purpose. That purpose is to "tune in" so that there in the quiet of the night, we can receive anything that is necessary for us to know. If it is not for us to know at that moment, at least the opportunity has been given to establish our contact. And that is all that is necessary.

When we seem to lose our contact with God, it is either because of the world-beliefs that are so universal that they become mesmeric or through our own fears, doubts, or inexperience in following inner guidance. Any or all of these things may tend to break our contact with Consciousness. Then it must be renewed again: We have to sit down and "listen"; we have to become silent and receptive; we have to realize that our good will appear only as the activity of our individual consciousness. If there were only some way that we could remember always:

My good must unfold as the activity of my own consciousness. It is the activity of my own consciousness which appears outwardly in the form of health, harmony, peace, joy, co-operation, friendliness, eternality, immortality, life, truth, and love.

Your Consciousness Determines Your Experience

You will be surprised at the miraculous things that happen from the moment you realize

that your good is the unfoldment of your individual consciousness, from the moment that you are not looking for your good to come from "up here" or "out there," from person, place, or thing, from the moment that you expect it as the outpouring of the activity of your own individual consciousness. Miracles begin to happen from that moment, and they really are miracles. The multiplication of the loaves and fishes is an example of what occurs when, like Jesus, you turn to the Father—your own consciousness—and realize that you cannot go out and buy enough bread and meat to feed four or five thousand people, and that therefore it must come forth as the activity of your own consciousness.

I have seen over and over again what happens to people when they realize that their good cannot come to them from "outside," and that no outside evil conditions can prevent that good from coming to them. Do you think there is anything in the external world that can prevent your unfolding consciousness from revealing itself to you in the form of good? No, there is not. The external world cannot reach inside your consciousness to govern it or to affect it.

External conditions affect us only when we believe that our good is coming to us from persons, places, or things, that is, from

something in the external. When once we realize that "out there" has nothing to do with our unfolding good, because nothing "out there" can reach inside to affect or change or hinder the activity of our own consciousness appearing in all forms of good, then there can no longer be any effect from external conditions in our experience.

The whole kingdom of God is within your own consciousness! The whole kingdom of God is unfolding to you from within your own being, and nothing—no group of people, no form of government, no kind of economy—can in any way enter your consciousness to prevent it from unfolding as your individual good. How wonderful to know that from the beginning of time to the end of time, whatever good you need will continue to unfold as the activity of your own consciousness, and that that unfoldment is never dependent on anything that is going on in the outer world! Do you see how it was that Moses could make manna fall from the sky and water come from the rock? Can you see why Jesus could get gold from the fish's mouth? Why? Because it was not an outside activity at all. It was the unfolding of his own consciousness, appearing outwardly in the form necessary at that moment. Both Moses and Jesus knew this secret, both of them knew the secret of "within-ness."

I AM *Appears as Form*

Solomon knew this secret too. Years ago in an old book presented to me in Boston, I discovered the secret word of Masonry, which had been lost ages and ages ago during the building of King Solomon's Temple. It was declared at that time that those who rose to the degree of Master Mason would be given the secret word, the password which would enable them to go out into the world, and no matter where they traveled, the possession of this password would entitle them to a Master's wage.

The word was lost, and inasmuch as it is no longer used in Masonry, it is not a secret. As a matter of fact, there are very few Masons who know about it at all. But the author of that book, after many, many years of research, discovered that the ancient and lost secret word of the Master Masons was "I AM." *I AM* is that ancient word, and if the builders of that temple had known it, it would have entitled them, wherever they were, to the highest wages—those of a Master Mason!

That was Moses' secret, Solomon's secret, and Jesus' secret:

I am. *God is my very own consciousness. God is individual consciousness, and where* I am, *God is; therefore, wherever I am, my unfolding good is.*

"If I make my bed in hell, behold, thou art there,"[1] *because, if I am there, God is there, and my unfolding good is there. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"*[2] *How can I get away from my own consciousness? It cannot be done while I am conscious. And it is that very consciousness, the activity of that consciousness, which is my supply, which is my opportunity, which is my guidance, direction, and wisdom.*

It is all so poetic to say, "Closer is He than breathing, and nearer than hands and feet,"[3] or "The kingdom of God is within you."[4] But we need more than poetry, more than beauty of expression to become concretely aware of God, of the nature of God, and of the activity of God in our individual experience.

As you become accustomed to the idea that the activity of your consciousness appears in all forms of good to you, you will find that you will be able to take the next step and realize that the activity of your consciousness appears as the health of your patient. Since there is only one Consciousness, and since one with God is a majority, then your conscious contact with Consciousness, your realization that the activity of your consciousness appears in all forms of

[1] Psalms 139:8 [2] Psalms 139:7
[3] Alfred, Lord Tennyson's "The Higher Pantheism".
[4] Luke 17:21

good, makes the activity of your consciousness appear as the health and the harmony of your patient. That is what makes metaphysical healing possible.

Regardless of what form of metaphysical practice is used to achieve the desired end, this practice does not consist of the transference of thought from one individual to another. It is not using one mind over another, even though there may be many practitioners who think that these human activities of suggestion or of influencing another are a part of it. They really are not. If these people understood metaphysical practice, they would readily see that it is their *conscious oneness with God* which appears as the health and the harmony of their patients. It is not will power; it is not a practitioner willing a patient to be well; it is not a practitioner suggesting to a patient, "You are well and you know it." That is no part of modern metaphysical practice.

Conscious Oneness

Metaphysical practice consists of the practitioner's *conscious oneness with God* which appears outwardly as his health, his wealth, his success, and that of all those who turn to him. The contact is made when a patient, or a person appearing as a patient, asks a practitioner for

help, or when a relative or friend of the patient asks for help. "Will you help me?" or, "Will you help my child?" or, "Will you help my friend?" That establishes the oneness of consciousness and brings the one needing help into the consciousness of the practitioner, so all that takes place as the activity of the practitioner's consciousness is outwardly expressed as the harmony and the wholeness of the patient. In other words, it would be just as easy to take a whole roomful of people into my consciousness, but it would be just as easy for any one of them or all of them to hold themselves out. That is what happens when you find one or two or three people being healed, and you wonder why the other six or seven or eight were not.

Those who received the healing were in some way in rapport with the practitioner: They were in tune with the practitioner, at-one with the practitioner, in sympathy with or reaching out to the practitioner in some way, bringing themselves in as part of the consciousness of the practitioner or teacher. The others who did not receive a healing were probably sitting back saying, "I wish you could do it, but I wonder if you can." In that attitude, they hold themselves out. True, they hold themselves out in belief only, but that is the way in which they fail to derive benefit from the activity of the practitioner's consciousness.

It is not that the person or patient or student is necessarily making himself at-one with the personal consciousness of the practitioner, but rather he is making himself at-one with truth. He is more or less in the realization of, "I am at-one with truth: I am at-one with the consciousness of truth; I am at-one with truth appearing as this practitioner or this teacher." That is being one with truth and not one with the personality or the mentality of the practitioner, at-one with the truth of the individual, with the spiritual consciousness of the individual. And in that sense of attunement, at-one-ment, healing can come forth.

When you begin to know that truth is your individual consciousness, and that the activity of this consciousness in you appears outwardly as the harmony of your being or the harmony of all who may turn to you for help, then healing results. Healing is the *proof* of whether or not this message, or any message, is true. The way in which the message is presented has nothing to do with whether or not it is true. If it is true, it is resulting in harmony and peace, in joy and prosperity, in health and wholeness, at least in some measure in your individual experience and in the experience of those turning to you for help. That is your proof that the message is true.

The function of truth is to dispel the illusion

of sense, and the moment we are on this path and understand this truth it is expected of us that we will begin healing work. How could anyone fail to do the "greater works," if he understands that it is the activity of his individual consciousness which appears outwardly as the health and harmony of the entire universe that touches him?

And these signs shall follow them that believe; In my name shall they cast out devils; and they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

MARK 16:17, 18

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